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DENMARK
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GERMAN

OZ 15

London OZ is published approximately monthly by OZ Publications Ink Ltd 38a Palace Gdns Terrace W8. Phone 01 229 4623 01-603 4205

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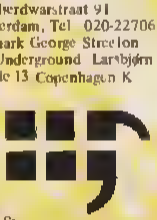
Distribution-Britain (overground) Moore Harness Ltd, 11 Lever Street, London EC1 Phone CLE 4582 (underground) FCAL, 22 Batterton Street London WC2 Phone TEM 8606
New York DGB Distribution Inc 41 Union Square, New York 10003
Holland Thomas Rap, Regulierdwarstraat 91 Amsterdam, Tel 020-227065.
Denmark George Streelon The Underground Larsbjørn straede 13 Copenhagen K



Dear Sir,

Thank heavens for the sense of Eugene Schonfield in his article on 'Chicago' A lot of young militants strike me as plain 'rockers' and 'yobs' excusing themselves with a nihilist philosophy. If only they would realise the validity of Schonfields statement 'Fascism is fascism and it doesn't matter whether it's a black fascist a blue haired fascist or a long haired fascist' I pray that readers will stick to a beautiful alternative of OZ rather than the Tyranny of Black Dwarf'

John Dougill
Lockner Farm,
Chilworth,
Guildford

Dear Sir,

Apropos of 'Happy's' comment in OZ 14, Ray Durgnat may be relaying his hang-ups to other people but they sound to me like the kind of hang-ups that more than 50% of the population have Ray scores in being able to articulate them, which is a hell of a lot more than can be said for some of your contributors. If some reader (or perhaps the editor) could provide a commentary on Herman Kahn's piece in No 14, or even give me the general drift of it, maybe I'll learn something Or is it that the underground sees obscurity and rambling as virtues, even when trying to explain its own hang ups

(If you think that's worth printing, and I don't please leave out my address)
Sincerely,

Brian Morley

Dear Sir,

I have just read OZ No 14 and I feel I should communicate with you and your magazine about your position First, for a 'supposedly' revolutionary mag you seem to support avidly mass commercial culture. Pop, whether whether it be ttump or the Doors it is still commercially orientated, retrograde, reactionary, primitive (using primitive chord changes and harmonies), traditionless and superficial. What really pains me is all the 'big hips' who shout how progressive it is without even hearing Stockhausen, Boulez or Cage

Secondly, your letter column seems to be filled with disconcerted spiritualists such as Janine who forgets man is a social animal his consciousness is a product of social relations and politics is the weapon of the class struggle and that his philosophy and ideology derive from the superstructure of our society.

Thirdly, all the old cliches–Berke Berke's bourgeousie

Fourthly, Mr Kahn Has this dear gentleman never observed any thing and seen the economic, social and political structure in its right perspective He seems to think that capitalism is absolute that there is no class-struggle and society is static Someone should inform him that society progresses, the means of productions revolutionise (ie mechanise), labour is not needed But capitalism needs labour to make profit Wham Big contradiction Economic crisis. Only one way to solve it Social revolution

Fifthly the Czech article When will the public realise 1) neither Russia nor Czechoslovakia are communist/socialist 2) You cannot have socialist states. 3) This crisis is due to Czechoslovakia having a far more advanced capitalist type economy than Russia and therefore wanting to join the also advanced west.

Finally, Chicago–Pacifism doesn't work Eugene if you want something you grab it you don't ask If you want a change in society, you have to smash it first, and only the proletarians can do that.

In conclusion I would say your magazine is another product of the pseudo-radical set I wish it wasn't

Yours sincerely,

Neil Rogall
38 Primley Park Cresc.
Leeds 17.

Dear Sir,

to write on vinyl plastic with wotever media (um) YOU CHOOSE! or is consequently available or PRACTICAL (for instance strong solvents are not recommended unless you wish to produce literature of the obscure)
FVI-N SMUCDXVDESE
but wot about making a stencil?
wot about it ,,,,,,,????????????
'the medium of the printed word is now so outdated that it is abandoned to dilletantes whose only qualifications are their abilities to vary the parchment'–Khufu, egyptian pharoh during the 26th century bc inventor of hieroglyph pictograms which he transported to china where through long evolutionary processssss the complex ideograms of china developed–abasalootely false history

TTHE JOINT VENTURE
13 Ladbroke crescent W11

Dear OZ,

At the beginning of September the Turkish government passed a new passport law This forbids hippies or beatniks from either entering or staying in the country Many are being turned away and 40 hippies staying in Istanbul were immediately deported as soon as the law had been passed Their definition of beatnik is bitnik in Turkish. But means louse, so really it's lousenik they mean This means that anyone who has long unkept hair and beards, defiled and sordid clothes and is penniless, will not be accepted

If anyone gets to Istanbul, don't stay at the Guthane Hotel or in the area of Sultanahmet, it's renowned for its busts Don't ever trust a Turk–police rely on informers

The best hash (esrar) comes from either Bursa or Gasiantep Don't buy form Istanbul, it's too expensive.

There are many of us busted in Turkey Turkey is the worst country in the world to get busted in. The minimum sentence given is 2½ years, the maximum sentence 30 years, the inbetweeners as myself receive 8 years 4 months. We don't receive amnesties, murderers do.

I was busted in the country with Pakistan hash (charas). The charas was chatral chatos, each piece was stamped by an official stamp that said. 'Chatral charas' in urdu

Turkish prisons are like hotels caged with animals

Do what you can for us, we need someone to take notice of our situation. I've been in nick for 2½ years now and have 3½ more to do But think of those with 30 years I write on behalf of all of us it's been the first opportunity My letters are not controlled, no one in the city of Erzincan can understand English well enough Besides they trust me Anyway, if I'm sentenced for abuse against Turkey and its laws, my case will be stronger.

Robert Pontin
Merkez Ceza Evi
Erzingan
Turkey

PS Once when I was Ankara, Oz came to me, how about a few more copies? Sorry I can't send the subscription money Your stickers came in useful, 'CANNA BIS' is stuck upon the cell wall Ninety five percent of the prisoners are 'heads' here Many are serving life imprisonment is caught with 450 kilos or 0 – 50 kilos of shit and so it goes on love
RP

Dear Richard Neville

In receipt of yours of Sept 10, very sorry about never writing that piece on Kingsley Amis (some day it will be done) and yes I *would* like to generalise my criticisms of the Underground", elaborating my point about its "political deathwish" (your words boyo), "phoney culture" (yours again), "etc" (again). The "etc" has me worried since the other two quoted terms pretty well cover the range of my arguments as first made public in my notorious long letter to the *New Statesman*, a letter which I understand has subsequently come to be regarded down there among you all as the four cornered, hard-edged perimeter of absolute squareness. Well, even though I would never dream of assigning Underground politics a "deathwish", I still *think* that on present showing they have their own doom built in, whether they wish for it or not. Obviously Underground politics such as they are *wish* for most of the things which the liberal humanist tradition has long cherished as the very opposite of death: love, peace, creativity and the rest of the caboodle. But as Hannah Arendt pointed out at the end of one of her classic studies of totalitarianism, *politics is not the nursery*.

Politically speaking, it seems to me that as long as the Underground preaches revolution it is setting itself up to be knocked off. The revolution it calls for would in fact be the worst thing that could happen to it, since the Underground would be automatically and abruptly taken care of by whatever force emerged to administer the resulting chaos. (This force needn't be the police, by the way: regiments clashes with a few young mouths to feed would justifiably beat you to death with tee-squares as you tried to grab milk from the crates.) In its heart of hearts of course the Underground has no plans for revolution, since this would mean taking over an industrial society which is too complicated for it to understand. Nor does it even have plans for bringing immediate pressure to bear on the people who actually *do* administer the industrial complex. Perhaps by instinct, certainly not by brains, the Underground seems to have tumbled to the fact that continued and increasingly complicated industrial progress is the necessary precondition of its own survival. The clearest demonstration of this new awareness (a semi-conscious awareness, I fear) is that the Underground, when it fights at all, fights the police – the very force specifically equipped and paid to deal with street action. As genuine *saboteurs* of the industrial system, the Underground does not rate (although with typically boneheaded ignorance it dismisses the old Committee of 100 stuff as essentially quiescent).

But of course the Underground is right and my generation was wrong on this subject: you can't smash the set-up by peeing down the manhole of an RSG, parking your arse on a V-bomber runway, or even blowing up Battersea powerhouse. The only way to fight City Hall is by providing an alternative mode of existence and keeping it running long enough for the industrial complex to become humanised by penetration and by example. This is the *real* politics of the Underground, a politics it inherited from the CND generation without gratitude or understanding, just as the CND generation inherited the old radical tradition without gratitude or understanding, and so on all the way back to Christ Jesus, whose followers first landed us with the continuous historical problem (not just a difficulty but a *problem* and never to be laughed or sung or meditated out of existence) of moving the legions out without moving the priests in. And what I originally objected to about Underground politics I still object to: its pigheadedness about what really are its politics, its blindness to the *fact* that it must guarantee the continuity of its own intelligence by clarity and by study, its blindness to the *fact* that a down-grading of technological complexity would mean suffering on a large scale, its blindness to the *fact* that its own present liberty was created in the past by men it has not the knowledge or the discrimination to recognise as heroic, its blindness to the *fact* that any revolution opening with a power-grab is a *defeat*.

My idea of unmitigated, catastrophic boredom is to listen to a convocation of dropouts mumbling about Britain's similarity to, say, Greece. The subject of the *differences*, of how these differences came about and how best they can be preserved, never comes up. As a psychological climate, the Underground in Britain is essentially an atmosphere in which some clod getting busted for not being smart enough to hide his pot can imagine himself to be in the same political condition as a middle-aged committed Greek intellectual being tortured for what he knows. And so on around the ring, until every distinction is blurred. We are the Viet Cong, and what is done to the Viet Cong is done to us. (And what is done by the Viet-Cong is done by us?) Che lives. (But have you ever had to decide who dies? He had to. Lovely smile, though.) Dixon of Dock Green equals Heinrich Himmler. In this mish-mash of generalised emotion, realities drown. The murderous complications of politics become elementary photographs, the photographs become trendy wallpaper and everyone who is anyone can feel involved (even (especially) those who haven't the imagination to realise that other people's pain *hurts*).

And meanwhile the extension of liberty in these islands is curtailed and its very preservation threatened by the growing disinclination of the infected young to commit themselves to the choices between evils, the long second thoughts and the necessary boredom vital to liberty. Instead of rights, we are offered Love. Love that magic word whose manic propagation among this generation is Hollywood's final triumph. As if the guaranteeing of personal liberty against abstracted emotion were not the whole of politics in the modern age!

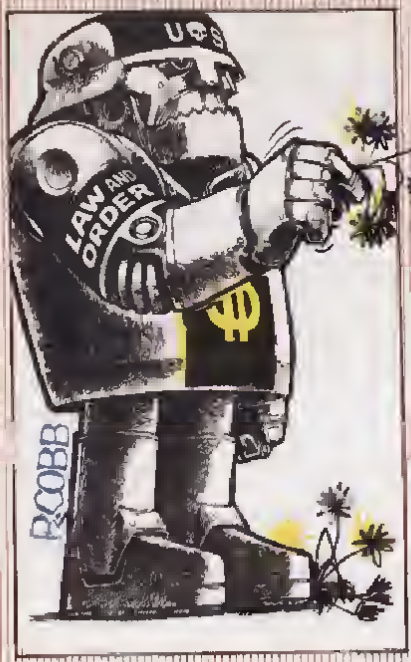
But of course none of this Love garbage could work for a minute without a great deal of equally polarised Hate, which we see venomously directed at handy symbols like the bourgeoisie (the custodian of civilisation in Europe), liberals (we name no names because we know so few), and regular politicians up to (or down to) and including Johnson. It never occurs to people who *cartoon* politics in this way that they are in fact succumbing to the mental corrosion spread into space and time by the two chief tyrannies of this century. Let me make this point once more. Richard, before I turn to our second topic of the evening: there is only one tradition of thought, that tradition is the liberal humanist tradition and there can be no simplification of it which is not a distortion.

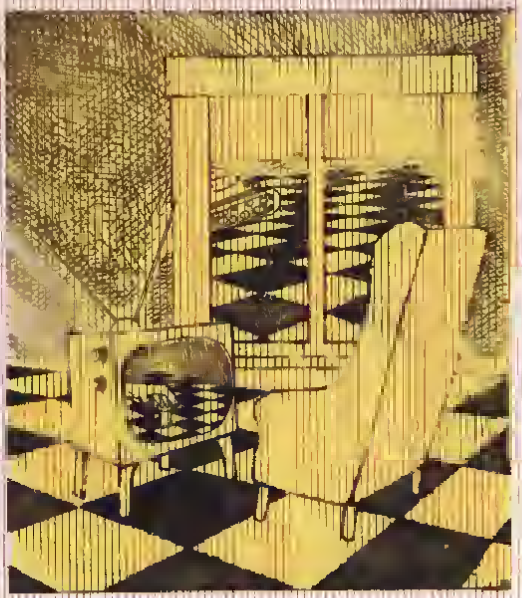
As to "phoney culture", I need add very little to what I first argued. It seems possible that the Underground is already shaking itself free from its first chaotic democracy (in which *everyone* is "talented") and evolving towards the realities of art, which, as some of your sweet helpless people have doubtless already realised, means some people being more talented than others. But the cultural ambition of Underground people as a whole remains villainous low, and can be raised only when it is realised that no alternative *culture* is possible. An alternative *society* is at least a proposition, but an alternative *culture* is not even a notion. There is only one culture in which the unique is added to the unique and to become aware of its eternal laws is a necessary step in realising that life is not a fairy story. A work of art comes out of the alone on its way to the universal and during its passage through the brain of the poor bastard fingered to be its creator he receives a forcible reminder that "self-expression" is strictly for children. Art is individual, but it is not *personalised*, and has very little to do with happiness. The Underground expressing itself compulsively, has come up with some styles of dress, a few good ways to decorate the walls, some tricks with lights and some copycat graphics: kid-stuff mainly, and fair enough since most of its members by the long time-scale of the artistic life are children still.

The true significance of the Underground is as a political movement and political movements are not in themselves creative—all they can create is the possibility for creation.

And after all this, am I basically for or basically against? Basically for, and will remain so until the point when the Underground goes irrational by conviction. That point is not yet, but it could come. Every bad poem, Zen epigram and brutal paragraph brings it nearer.

Clive James,
Pembroke College
Cambridge


U.S.
LAW AND ORDER
ROBB




MAN, I WAS A HIPSTER LIKE YOU
...LAST YEAR... VERY COOL... FOR
THAT CAINT SOUNCE CHECK WITH MAR LIKE
THAT MAN...

These two reports by Release are, in some ways, a very affective reply to the Flip Top Pot anti-legalisation article in this issue

Dale is the editor of Interzone A and one of the most active participants in the community around Notting Hill—at one time running a free food and cloth ing stall in Portabello Road.

ONE

✳ The voice of three Villages—Silenced

Having a party in Notting Hill Gate can be hazardous but there is nothing more likely to revive the flagging party spirit than a visit from the local constabulary, in force. It seems that the police are attracted by party noises but rather than joining in as guests, they prefer to come uninvited on the pretext of looking for ... drugs.

Dale's flat was raided in April when there was a gathering of 29 people on the premises. The police managed to find a very small amount of pot, and some skins. Nevertheless they proceeded to arrest all 28 people, the 29th was a Russian Orthodox priest who had been allowed to leave.

At Ladbroke Grove Police Station every one was charged with being in possession of cannabis but it was technically impossible for all 28 of the people arrest ed to have possessed the piece of cannabis and the charges against 24 were dropped at committal proceedings five weeks later. Many of those arrested had spent several weeks in custody because they were unable to find sureties to bail them out. Magistrates grant you bail but unless you have a friend who is over 21, a householder with no police record, who the police consider suitable—there is not much chance of being released before trial.

Dale, and his girlfriend, and two others were the only ones finally charged.

Dale (19) and Kathy (19) were charged with being in possession of cannabis and of allowing their premises to be used. The other two were charged with being in possession of cannabis, one of them pleaded guilty and was fined £10 at Marylebone Magistrates Court. The other was later placed on probation when the case was heard at sessions.

The police referred the case to the Director of Public Prosecutions who considered it serious enough for his intervention, which automatically meant that Dale and Kathy would have to appear before a Jury at Inner London Sessions.

Four months later, four issues of Interzone A later and a few days after the arrival of Kathy's baby, the case was heard.

Dale and Kathy pleaded 'not guilty' to both charges, they were found 'guilty' of being in possession of cannabis, and 'guilty' of allowing their premises to be used. The case was remanded so that Mr RE Seaton, Chairman of Inner London Sessions, could order probation and medical reports. Kathy was allowed bail, but Dale was remanded in custody. Before the case was finally heard we contacted three people who knew Dale very well, had given him ideas for Interzone A and would act as character witnesses for him. One was a psychologist and two were priests, but Mr Seaton was not persuaded by their evidence to follow any other course than that which the probation officer had recommended. The probation officer's report to Mr Seaton recommended that Dale would benefit from a period of Borstal training.

Kathy was put on probation for two years and Dale was sentenced to Borstal—a discretionary sentence of up to two years.

Borstals are overcrowded, and it is almost impossible to go from the Court to Borstal. So Dale is now in the notorious Borstal Allocation Wing of Wormwood Scrubs Prison, where he could remain for months, until there is a place for him at a Borstal.

He is appealing.

✳ A True Story

Chris and Alfred were walking home one afternoon when a blue police car pulled up beside them and a couple of police men got out. They searched Chris and Alfred, but as they found nothing they got back into their car and drove off.

A few hundred yards further on the two boys were stopped again by the same police who had bothered them a few minutes before. This time they were told to get in the police car, and unless you are wearing a pinstriped suit with last terms I ton report in your pocket, it is advisable to do what the police tell you. They were taken to Muswell Hill police station and charged with being in possession of cannabis resin.

—What cannabis resin ! ?

—The cannabis resin we found on the pavement when we went back and looked at the spot where we first searched you.

PLANT — but Chris and Alfred kept their cool—made no statements, and asked for bail. They were allowed bail of £50 of their own surety and came straight round to Release. They had to appear in Court the next morning but we explained that this appearance was just a formality, as the police cannot proceed with a case until they have an analyst's report on the drugs in question. We told them how to apply for legal aid and gave them the name of a solicitor who would fight the case for them.

They were refused Legal Aid, but their solicitor made the necessary inquiries, the results of which were interesting !

Chris and Alfred had been stopped walking up an avenue—at the top of the avenue there is a cinema.

The police said that when they first stopped Chris and Alfred, a policeman who was sitting on the cinema roof had seen Chris drop a piece of pot on the pavement. The two policemen in the car had not seen this surreptitious movement but on talking to their colleague, who by then had climbed off the cinema roof, had decided to go back to the first stopping place and had found the dropped pot.

This seemed a miraculous piece of detective work and their theory was put to the test. Our solicitor with surveyor and photographer made a [illegible] excursion to Muswell Hill.

They were surprised to find, from the spot that the [illegible] and Alfred were first [illegible] cinema was completely [illegible] trees.

From the [illegible] taking a [illegible] place [illegible] area [illegible] alleg[illegible]

TWO

If you [illegible] why Brian Jones' sentence (£50) in [illegible] so light it's because even the thickest observers realised the stuff was planted

THREE

For some of us at OZ the Brighton obscenity trial (Page [illegible]) was a mortal go event In September 1963, the Sydney Stipendiary Magistrate Mr. Locke found Australian OZ 6 to be obscene and he gaoled the art director and editors They appealed and the conviction was quashed

Sixteen expert witnesses appeared for OZ, but Mr Locke, the Sydney magistrate, like Mr Ripper the Brighton magistrate, couldn't believe his [illegible] in his summing up he noted

'Some remarkable pieces of evidence assist in assessing the weight to these and other opinions expressed by some of the witnesses for the defence As an example, we find the witness John Olsen deposing, among other things 'distortion in art is absolutely normal in another place he said 'There is no real world of art that is not distorted'. A second example the witness AK Stott said 'I do not know what an obscene term is' and in another place he said 'Four letter words never corrupted anybody'

Astonished as he was by this kind of testimony, at least Mr Locke did not go so far as to recommend that the witnesses be scolded by the University authorities

FOUR

David Adams editor of the forthcoming Notting Hill Herald explains why

The process of decentralisation has begun We've seen it in the Digger movement and we've seen it in Czechoslovakia we see it in local community centres and in Welsh and Scottish nationalism Now the process will evolve and, unless something drastic happens, within the next quarter century we shall have returned to village-styled self-sufficient communities linked to the central zone but autonomous in many respects and with a great deal of self government Whether these village styled communities will be so localised as say boroughs or counties are now or whether there will be a compromise and the small communities will be part of a medium sized community of a state, and the state autonomous within the federation (e.g. Notting Hill Camden, etc within London State London State being part of the UK federation) depends on many things. The point is that the process is one of historic inevitability

The actual form of the press is fast becoming redundant There are faster ways of learning about events and more durable ways of keeping a record of important statements What the newspaper must become is a reflection of and a service to, a community The reason that national newspapers are becoming valueless is because they are centralised (despite regional editions that only very slightly from the London based edition) and because they are hardly interested in dissemination of information

A new press must evolve It will be a product of the community, as in the States Village Voice Last Village Other are a real part of the community they deal with The press must become a self perpetuating force It initially guides and stimulates the community and thereafter acts as a voice and a synthesis of the various aspects of the community It must be by the community for the community and of the community At the moment I know of a local paper over here that is just [illegible] There are small journals that serve a minority group, there are others that serve a lot of people in different parts of the world Perhaps the reason is that we are only just beginning to discover our communities. You can't start a local press and form the community afterwards by our law of historical inevitability the community evolves and produces its own newspaper

This is why we are publishing the Notting Hill Herald, it has now become an inevitability as the evolution of Notting Hill into a community that is working for itself is seen to be an inevitability The Herald has simply come into being well, not simply because the community hasn't got far enough yet to be able to dispense with money and we need money to print the paper

So we are appealing for funds, and not only for the Herald The Herald will be published by a group called The West London Free Press. Later the WLFP will publish any printed material that fills a gap in Notting Hill One of the first things will be a free poetry service subsidised by profits from the commercial productions like the Herald

At the moment the press and this applies to local newspapers as well as nationals is a one way media from newspaper to reader Editors look at events and decide what their readers are interested in. In fact media, by definition is a two-way rubber ball Things happen and they get reflected ideas are expressed and they get reflected moods are present, and they get reflected Now newspapers make the news it's a crazy situation but inevitable if you think of the lack of communication between readers in their environments and the editors in their Fleet Street offices We will be reflecting an area, acting as a catalyst and in the truest sense a medium We will disseminate information We will exist only to collect relevant informa

[illegible] help, we'll [illegible] you What [illegible] need [illegible] Once this thing has started, it won't stop The revenue will pay for the printing with we hope some left over for free literature But the WLFP has to be set up Donations to West London Free Press, 1 Glendower Place SW7 We'll let you know what's happening as soon as

FIVE

The Assassination of Mavrogenis Who is next?

On May 29 the body of George Mavrogenis was found in a forest fifteen miles north of Copenhagen He had been shot through the head His widow, Birgit Mavrogenis only stated that she believed his death to be a political murder Mavrogenis a member of the Central Unionparty, had once been press attache at the Greek Embassy in Copenhagen but after the coup of April 1967, he had quit his post and founded a resistance movement against the dictatorial regime in Greece In view of the fact that anti junta resistance groups in Europe are being watched and followed by assassination squads sponsored by the present illegal government in Greece, it is not too much to believe that this is only the first of a coming string of assassination attempts the junta appears to fear freedom among Greeks outside its well-patrolled borders almost as much as it fears freedom at home.

From Democrita, June 19

A Quote from the New York Times

'Athens, June 1 The Education Minister, Theophylaktos Papaconstantinou, in a circular made public today, warned that the police had been asked to report reprimand or even arrest children violating (New Teenage decorum) rules out of school'

Got any news information rumours? Send it to Spike c/o OZ

SIX

Second best disc jockey according to the Melody Maker awards, is Tony Blackburn Tony was so incensed at John Peel's victory, that he wrote to Melody Maker claiming Peel didn't really qualify as a pop DJ and that the award should go to himself

SEVEN

After repeated requests for money due gently Michael X recently became impatient at the offices of International Times and drew a knife He left satisfied

SEVEN

Living up to our reputation for stating, telling, nepotism and corruption, the editor of this magazine urges all readers to buy his sister's new novel [illegible] who played Gooseberry by [illegible]ville. Biased as he is, the editor [illegible] this book is funny, sad, stylish, [illegible]ected and profound. Buy it [illegible] the family exchequer. [illegible] & Nicolson 25/-)

Also highly recommended is [illegible] Burning of the End, by Angelo [illegible]nacchi and Tom Nairn (Pantheon [illegible]). Its extraordinary mixture of [illegible]ory and logic.

Note to media men OZ Advertising Manager John Leaver is nightly [illegible] upper at Muffins Restaurant in Ifield Road SW10. Come enjoy scallops [illegible] mornay, rosemary lamb and tequila; while John is rinsing your dishes [illegible]

EIGHT

The Decca [illegible] bureaucrats are cowardly and [illegible] thing they like [illegible] the Stones is the most [illegible]

[illegible] Beggars Banquet [illegible] Stones [illegible] Where [illegible] If [illegible] from chun[illegible] [illegible] monetarm with [illegible] [illegible] 4, Street [illegible] released in England and [illegible] Chicago enjoying [illegible] in [illegible] is (in Gloucester Street).

NINE

Both the BBC and Thames television have turned down a Dutch made documentary on [illegible] now showing to packed houses in Amsterdam. The film is considered too anti British [illegible] in gruesome detail, the [illegible] showing and laughter showing how [illegible] generation of [illegible] have been wiped out. The film [illegible] is [illegible]

TEN

[illegible] Middle [illegible] closed down due to the smoke [illegible] of Sup[illegible] Resident Smith at Bow Street Police Station. [illegible] responsible for the labelling of Covent Garden premises [illegible] Middle Earth [illegible] the [illegible] on Saturday [illegible] arrangements were [illegible] the Lyceum. At [illegible] was sold to its manager [illegible] Canned Heat [illegible] Canned Heat [illegible] later Smith [illegible] and warned the [illegible] against a [illegible] Junkies. Canned Heat will [illegible] once more.

Middle Earth [illegible] the following [illegible]

In future anyone found [illegible] ing or fixing will be treated [illegible] over to the police [illegible]

UPS

[illegible]

BERK[illegible] 501

BRIDG[illegible] St

BU[illegible] 2 [illegible]

CANADI[illegible] PRESS [illegible]

COMMU[illegible] P N 28 [illegible]

COMMUNIC[illegible] COMPANY 3 Cal 94

CONNECTI[illegible] Hamilton St,

DALLAS NO[illegible] 7[illegible] Dallas, Te

DISTAN[illegible] 2130 Pa

DWARF[illegible] Present Arts

EAST VILL[illegible] THE [illegible] 5 Second [illegible] NY [illegible] 3

FIFTH EST[illegible] 100 W Warren Detroit,

GEORGIA [illegible] arrall St, V

GOOD MOR[illegible] 4 S O N 3493 U[illegible] Dier Cal [illegible]

GREG[illegible] Free [illegible] 21 2 N [illegible] Oh 43201

HAIGHT ASHBURY TRIBUNE 1748 Haight St, [illegible] Cal 94117

HARBINGER 3 Kingsman Crescent, Scarborough, [illegible] X 3125 Harwood Lost Seattle Wash 98102

HISTRATI D[illegible] R Box 707 Mendocino, Cal [illegible]

KALEIDOSCOPE Box 457 Milwaukee Wisc 53211

LIBERATION [illegible] Thomas Circle, NW Washington D[illegible]

LOGOS Box [illegible] Quebec

LOS ANG[illegible] N Fairfax Ave Los Angeles Cal [illegible]

LOVING CO[illegible] PRESS 41 Main St Winnipeg 2 Manitoba

LUX VERITA Box 243 W Lafayette Indiana 47906

MIDDLE EARTH RE[illegible] Iowa City Iowa 52240

MIDPENINSULA OBS[illegible] 190 University Ave Palo Alto Cal 94301

MODERN UTOPIAN [illegible] 441 La Conte Av Berkeley Cal 94[illegible]

MOTHER OF VOR[illegible] Amherst Mass 01002

NEWS PROJECT Queens [illegible] College Mem Ctr Box [illegible] Rm 121 Flushing NY [illegible]

NORTH CAROLINA [illegible] Durham NC 27702

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Flip Top Legal Pot

Legalise Pot rallies are so beautiful, hundreds of doe-eyed painted people stirring slowly under the soft sky, bound together by their sense of gentle daring in a common cause, holding smoking incense sticks like they were precious aphrodisiacs or opium pipes at least. Not less beautiful, but probably more so because their beauty is not compromised by utility If pot is legalised it won't be capitulation to this kind of demand when our masters decide to have pot on their side it is dubious whether it will be to our ultimate advantage

It is clear that nobody wants to be penalised for doing something harmless and pleasant, but do we really want our pot legal?

Champions of legality do, because the law against marijuana is too clear an example of the arbitrary nature of the law, but to many of us the notion of law itself is antipathetic The law exists, we are told, to protect life and property It protects life by outlawing abortion, euthanasia and suicide, ie it insists on life even when it is unbearable to the liver. It cannot be proved ever to have prevented a murder or an assault, and can be proved to have legally killed and to have penalised those who refused to fight and kill. Police brutality is legal massacre In the interest of life, it proscribes marijuana, as a dangerous drug less habit forming than tobacco and coffee and considerably less harmful to the organism than alcohol and aspirin If the law did protect life or could protect life against war, madness, or disaster perhaps there would be some point in wooing legality, but there seems to be no point at all in respecting it as the safeguard of property Many of us do not believe in the inalienable right of property, to the extent that we possess little or nothing, and do not complain when it is used or carried off by others, and tend ourselves to use and carry off the goods of others, especially department stores and bookstalls, and yet I do not find posters saying

Legalise Theft

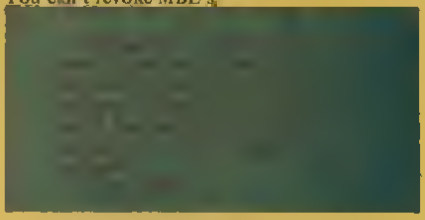
Everything that I do can be guaranteed to annoy a guardian of the law in a certain frame of mind, and yet I cannot join any movement to

Legalise Offensive Behaviour

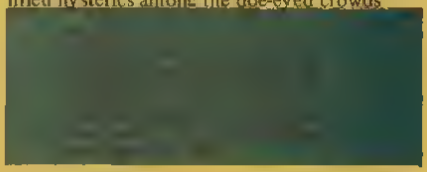
It would be less soft-headed, and consequently more beautiful, if equally futile, to rally in Hyde Park under the banner

Fuck The Law

The signers of petitions to legalise cannabis go to some lengths to distinguish themselves from the criminal classes Of the thousands who would sign and maybe did, the publicised names were priests, members of parliament, pop intellectuals, jurists and doctors, stooges of the establishment, some of whom were so rosily innocent of the irrational nature of arbitrary opposition that they cried out in amazement when they were passed over in the race for more eminent positions within the establishment Others were so firmly entrenched that they didn't have to worry You can't revoke MBE's



The rest of you, stop and consider before you rally again, what legalisation would mean. Our masters will not legalise marijuana until they have worked out how to control it, which means *how to exploit it* When the cigarette companies have finally lost their battle to conceal the relationship between smoking and lung cancer, they will begin pressurising for legalised marijuana (and ought to be designing the scene right now) Their economic pressure is more powerful and more subtle than the unintelligible ravings of a few unamplified hysterics among the doe-eyed crowds



of Hyde Park Governments get a useful slice of revenue from cigarettes, otherwise tobacco would already have been outlawed The potential rakeoff from pot is enormous—it's even more than what goes to the pushers

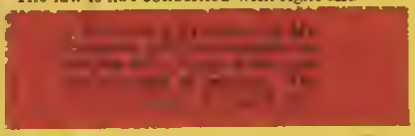
Then the advertising campaigns will begin all the young executive prestige shit will gather round the kind of joint one smokes They'll come in flip-top boxes and be lit with Dunhills, photographed on malachite bedside tables, with automatic pistols and platinum cuff-links All the slow ritual of rolling a joint, the gentle rhythm of passing it from lip to lip . all the communion of the shared conspiracy gone. The smoke won't be as good either, adulterated with commercial products,

dry and stale from being too long in the packet, or the shop, or the machine.

Maybe it won't happen that way, only one thing is certain if pot is legalised, it won't be for our benefit but for the authorities'. To have it legalised, will be also to lose control of it.

The alternative is to join the criminal classes and be done with it Regard the law as your enemy (it is actually impartial to all but itself) and take steps to lick it The negro, prevented from joining the whites on his own terms, closes the ghetto to the white man The pot smoker may reject legality and work instead to promote lawbreaking in that form, as far as possible with impunity. To begin with Stop Getting Caught

Any London con can tell you that you're more likely to get caught when you aren't doing anything wrong than when you are, so it's nonsense to think that you need not develop any routines to protect yourself Because you're not doing anything wrong The law is not concerned with right and



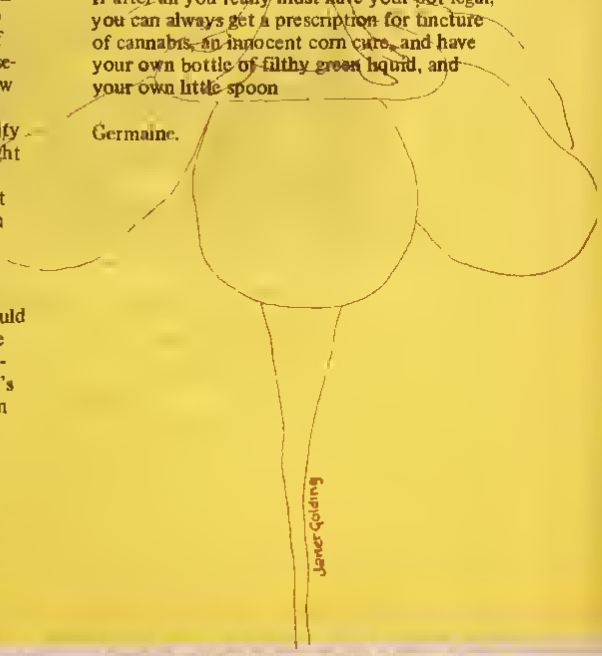
wrong Any criminal knows that the police will manufacture any evidence that they cannot find, and better it should be pot than detonators and gelignite, or heroin He also knows that in all but the rarest cases (like if you're a bishop in mufti) it is worse than useless to claim having been framed. Learn how to deal with the police The great evidence manufacturing industry is part of that legality pot smokers are so anxious to get on the right side of Fuck it. (One way you could fuck it, if you are caught, is to insist on the exact amount you were carrying being declared in court, so the cops don't keep half of it to plant on somebody else.)

Most criminals know the law very well pot smokers don't bother to find out You should know exactly how little you have to tell the fuzz If the cops stop you on the street asking what's in your paper bag, especially if it's obviously records, pause before letting them search the rest of you long enough to hurl your gear into the nearest front garden or down the grating or into a crowd, or somewhere Even if they find it, it's a different matter to prove that it's what you threw Even if you're not carrying anything you could throw something else just to confuse things. Another way is to carry some harmless substance like basil leaves, or sugar cubes, or sugar pills, so that they think that they've found the gear and don't bother to fit you up, and only after tests discover their error The tests are too documented and too public to be rigged (I think) Learn the criminal's rule, to protect your own, especially your connection, and don't as one idiot did toss your gear to someone else when you're getting busted Remember ignorance of the contents of a parcel is no defence If you're in a public place which is getting busted drop the gear on the floor because it can't be traced to you and the management is for it anyway, that's if you can't drop it in the can in time. Awful to think of the stuff the fuzz gets hold of for free Don't leave gear at home if you must have it around it's safer on you, especially if you're staying with a friend Don't stockpile it let the pushers do that for them it's a calculated risk

There are more ways out, and we must develop them. If, like Mafia and Prohibition we succeed well enough in breaking the law and not getting caught, it will paradoxically have more effect in getting pot legalised, than all the pious ejaculations and gormless pleas for gentler sentences, because people cannot be allowed to get away with things. We have certain advantages over criminals of a less self-conscious type, so let's use them.

If after all you really must have your pot legal, you can always get a prescription for tincture of cannabis, an innocent corn cure, and have your own bottle of filthy green liquid, and your own little spoon

Germaine.



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I CAN'T ESCAPE

The emptiness in my arms is an evil force, driving me to inexorable ruin. To satisfy my needs, I am willing to gamble away everything.

by Myra Norris

I had the dream again last night. It was so real that I awoke with my body sweat-drenched. Even after I was fully conscious, I seemed to feel the hands roaming over me, taking their pleasure, meeting no resistance on my part.

I rolled over in our huge double bed. I reached out my hand. My fingers touched Don's undented pillow. I withdrew them as if they had touched a loathsome reptile. With growing awareness I recalled that Don would be away another ten days. The swing through the mid-west district wouldn't be curtailed for hell or high water. These junkets never are.

And I don't dare complain. I have no right to. The house we live in, the clothing I wear, the insurance policies which protect the children and myself are all very much involved in Don's journeys to his company's district offices.

But as I listened to the ticking of the clock and glanced down the length of my naked body, I knew that I would be taking action again. And the thought sickened me.

"You're no better than a cheap whore," I told myself. The words bit into me with the force of a whip blow. No woman likes to think of herself in these terms.

I rolled over on my stomach and buried my face in my arms. I tried to will myself back to sleep. It was useless. The quivering in my loins, the ache in my belly, the pounding of my heart against my breasts wouldn't allow sleep. Finally I rose and watched the dawn come up in the eastern sky.

At breakfast I managed not to betray my innermost feelings to the kids. I packed their lunch boxes, herded them into the Mustang and got them to school. I hoped that their innocence would not be destroyed by their mother. Yet I knew there was a distinct possibility that it would. Supposing Don found out.

You never can tell about that. You're never safe. There's always the unexpected return, the gossiping neighbor, the telltale clue.

Yet knowing all these things wasn't enough to stop me. I pulled into the parking lot behind the Double E and found a phone booth. I trembled so that I found it difficult to insert the coin into the slot. "Make him be at home," I breathed.

The receiver buzzed once, twice. Although the day wasn't particularly warm, the clammy sweat broke out along the length of my spine.

Then, "Hello?"

"Jack, darling."

"Hey, it isn't even nine o'clock yet."

"I have to see you. Are you free?"

"For you? You bet your round little bottom. And don't let anybody pinch it until I get there. Give me an hour to shave and clean up."

"The usual place?"

"The usual, naturally."

THE usual place is a suite in a motel near Kennedy International Airport that Jack's firm keeps for visiting firemen. Cars pull in and out all day long and there are never any questions asked.

I could scarcely breathe with the excitement that gripped me. It was an excitement tinged with the worst possible feelings of panic and guilt.

(Continued on page 54)

HO! HO! HO!

CONFESSIONS OF A

MY PASSION DRIVES-

FAITHLESS SUBURBAN WIFE

Alan Aldridge's book jacket for 'Drop Out' by Robin Farquharson (Blond 25s October). Last winter Dr Farquharson suspended a successful career and 'dropped out': his book is an impression of contemporary society seen from the bottom up.

'I do not agree with the many, who think it is even now too late so to compose the public mind as to be able to stop at Reform, instead of driving on to a Revolution The example of France should certainly operate to prevent our thinking of settling things on a totally new bottom
Major Cartwright to Thomas Hardy 1826

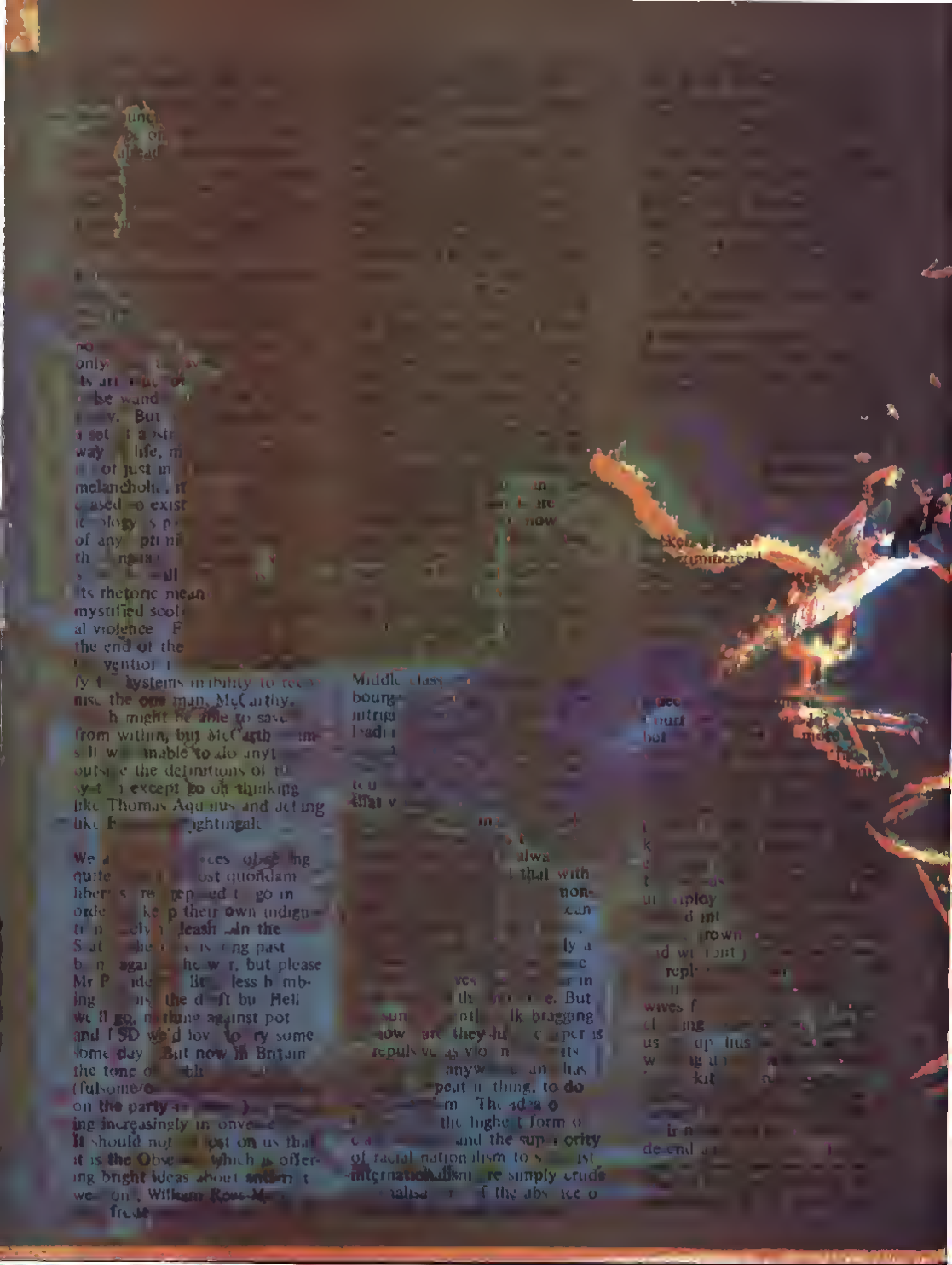
'If you do not give the people reform, they are going to give you social revolution. Let anyone consider the possibility of a series of dangerous industrial strikes, following the present hostilities and the effect that would have on our industrial recovery
Quintin Hogg 1943

DREAMING OF A CHRISTMAS

It moves. After two [illegible] of devout leaning against locked doors, the lefties walked into two or three of the boudoirs of power and began to convince people about the secret passages they found there. 1968 is decisive, historical punctuation quite as important as 1917, 1871 and 1848. What makes it so critical is not just Paris in May or Prague in August or the Gold Crisis which made the bankers' hearts go cold everywhere this year, but the impact of all three on people and their politics. The separate proofs add up to a revolutionary theorem. Paris showed the flush of energy and resourcefulness released by workers who according to the script was hopelessly conned, cajoled and cut and dried by the system. Prague (and its echo and cameo in Chicago) which showed again, if further proof were needed after '53 and '56, that the Communist World has nothing to do with socialism and the Free World has even less to do with freedom. neither side really objects to slaughter in the streets, as long as it stays the right side of the fence. The gold crisis too has collision which ought not to have been able to happen but which has left the banks bleeding and the growth rates amputated. The authorised version of two hostile and incompatible social systems has been shown, unmemorably on 100 million cathode tubes, as two intolerable systems of human human domination. The revolutionaries are those, in the Mekong Delta, the Chicago stockyards, the Oakland courthouses, the factory action committees and the college lecture halls in France fighting, sometimes winning, but recognising and gaming Capital and its lieutenants and integuments. The left for which for twenty years has been huddled to keep warm round various campfires in the dark and shouting insults at one another, has at last seen the glory of a mass movement without which they looked and were, a joke.

After France and Enoch in the absence of a popular party, stalinist or social democratic, many workers are feeling the need for politics; many engineers are reluctant about their national strike precisely because they realise that without real politics it will get smashed with both arms tied behind its back. Those who (mis reading Marx) thought that workers had to be driven by misery will see them beckoned by ideas, ideas which take on a power of their own in the world of chimneys and girders. The programme is increasingly simple: the system stinks and it moves over if you push it hard enough.

Just to take one example, that of the struggle of council tenants, now almost entirely working class since the Town Hall has largely replaced the private landlord who can make a bigger profit in building office blocks and middle class commuter estates. In 1916, a group of Glasgow housewives decided to knock the rent increase and they fought on their [illegible] dustbin lids and [illegible] to throw at the [illegible] court cases [illegible] thousands of [illegible] tions [illegible] letters [illegible] tale of much [illegible] ary crisis, the [illegible] passed fixing the [illegible] are still living on the [illegible] this [illegible]. In '39 tenants took [illegible] control of the buildings during rent strikes in Birmingham and the East [illegible] at Langdale Mansions Police [illegible] to negotiate with tenants picketers being allowed through to interview a man who had committed a crime. In St Pancras in 1961 when 400 police and 23 bailiffs sprung a surprise raid, housewives waving frying pans rallied building workers and the Shell-south bank site and and railmen in the Camden Goods Yard who marched back to the [illegible] and routed the forces of law and order. The bailiffs report describes the fate of one of the evicted tenants: 'The original door has been removed and a bulkhead made with steel plates six inch [illegible] fastened in its place, but [illegible] with heavy baulks of timber. The windows too, were [illegible] secured with thick [illegible] was commenced [illegible] but no impression [illegible] tion was [illegible] window [illegible] the [illegible] bottles' [illegible] GLC [illegible] of four [illegible] rent with



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TURN TURN TURN

YOU JUST CAN'T SHOOT PEOPLE DOWN IN WARM FLOWING VERMILLION BLOOD LIKE THAT, FLOODING THE GUTTERS TURNING THE PARKS TO LAKES OF CRIMSON

YANK M'DOODLE IT'S A DANDY HAW! HER! HE

Tell me Mr John Wayne How do you feel about being Not chosen as Mr Wallace's Vice-President

AW SHUCKS! THAT'S SHOWBIZ FOLKS

ALL THE WORLD'S A STAGE, AND THE MEN AND WOMEN

MERELY PLAYERS, THEY HAVE THEIR EXITS and THEIR ENTRANCES

PSSSST

ER THOU SPEAKEST WISER THAN THOU ART WARE OF

AWAKE! for Morning in the Bowl of Night HAS FLUNG the Stone that puts the Stars to FLIGHT

AS YOU READ THIS ARE THE OLDEST YOU HAVE EVE BEE

THESE ARE DAYS

WE THINK THEY'LL NEVER END!

NUDGE NUDGE

NUDGE

NUDGE

AS YOU RE YOU ARE TH OLDEST YO HAVE EVER B

OH, TELL M MR CALL WHY YOU LEGAL

By far the most costly war in terms of human life was World War II (1939–45), in which the total number of fatalities, including battle deaths and civilians of all countries is estimated to have been 54 800 000

INTO THE UNKNOWN

and all day long the hunters stalked the streets in search of the flesh. Children of the concrete, nikkon automatics horny for images. Saint Stephen was stoned out of his mind don't leave him hanging all

6,000,000 cant be wrong

WHATEVER MAN GIVES ME IN TRUE DEVOTION, A LEAF, A FLOWER FRUIT OR WATER, I WILL ACCEPT it That gift is love the heart's dedication

I SEE MY LIFE COME SHININ' FROM RADNOR WALK TO WORLD'S END ANY DAY NOW. ANY DAY NOW I SHALL GO TO WALES BUY

THE BIG SUCK BRITISH

IS THERE ANYBODY T

IS THERE ANYONE THERE TO RECEIVE ALL THE GIFTS? THE GIFTS I ALWAYS O WHEN I KNOW THERE NO ONE THERE

M MIND

Do you want the corgus?

WHARPSPERE, ET CO


OZ
Theological striptease
turn on, tune in, drop dead
Why 'New Statesman' editor
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'If you want to make a revolution first take over the television

'If only we had our hands on television we could transform society'

'If THEY didn't have firm control of the BBC and the ITV they wouldn't stay in power another week'

How true is all that?

Television is a revolutionary medium but that doesn't mean that it can be used to transform consciousness within any given society The attitude of people towards the television medium is inherently revolutionary in the sense that it contains a built in demand to control that medium but television can only illuminate the information about a society that its inhabitants already possess in general terms

Most public discussion about television programmes isn't fundamentally discussion about quality—it is argument about what ought and ought not to be shown.

If you don't like a book you take it back to the library if you don't like a play or a film you walk out if you don't like a newspaper you change to another one If you hate a television programme you complain to the relevant authorities and ask them to take it off In every television viewer and I don't believe there are really any exceptions to this, there is a thwarted programme controller

In other words with television as with no other medium, there is an automatic demand on the part of the recipients to exercise control

At the same time there is an automatic simultaneous demand on the part of the authorities to exercise control Both government and viewer share the identical underlying supposition that to communicate pictures to half the population is to be able to mould society Every individual viewer knows of certain things that he doesn't want his fellow citizens to hear or believe for fear that this will ultimately alter the way society operates, every government fears that its functions will be in some mysterious way usurped or its own political structure altered or disrupted, if certain categories of ideas and information circulate on the enormous scale on which the television medium operates In other words both series of pressures upon television are pressures towards ***censorship and self-censorship.*** all discussion hitherto conducted about the organisation of the medium of television has been discussion about ways to tie it up to prevent it realising its believed potential. But there is in fact no reason to accept that it has any such potential, any power to influence people much beyond the point they've already reached

Of course television has never operated outside conditions of thorough control of one sort or another in any part of the world, there's no way to test this argument

But there are certain things we do know If you use television consistently as a means of lying and distortion you create a situation in which the medium as a whole is disbelieved. The greater the degree of control by government and party over television in say the Soviet Union or pre-Dubcek Czechoslovakia, the lower the level of public credence. The same really goes for France

If Brezhnev himself took control of Czech television and changed all the personnel to suit his own ends (as he might well do) he wouldn't succeed in persuading a significant proportion of the Czechs that the Russian troops moved in to stop a counter revolution. He might terrorise them simultaneously into signing pieces of paper to that effect but no matter what proofs he might present, if his message failed to match the actual experience of the people watching he would fail to convince them

Television operates within the area of accepted consciousness Governments insist on keeping tabs on it in one way or another 'to keep it out of irresponsible hands' but although television can be used to make the gentle shifts in public opinion necessary to shift Douglas Home for Wilson or Wilson for Heath no set of hands however 'irresponsible' could use the medium to shift the system of government out of existence

But there is still this inherently democratic demand by the viewer to take charge of himself. What about that?

Television seems to bring out the authoritarian in people, whatever their alleged views on politics in general It has the power to accelerate changes in ideas and tastes-but the kind of influence it wields in this field is more apparent than real a social change engineered by a spate of programmes is apt to evaporate overnight when something else comes along—unless there is a real basis for that change existing quite independently of television

The point is that the revolutionary element in the nature of television occurs in the instances when it makes the unconscious feelings of masses of people conscious and explicit when something hits the screen that people already know but didn't realise could be openly stated. Recently you had in Britain a programme that went fairly thoroughly into the question of the behaviour of the police towards black immigrants previously no-one on a really public medium had drawn attention to a widespread phenomenon of maltreatment After the programme many papers said the police had won and the usual liberal elements contended that the 'police had lost' and it was left at that but no-one troubled to find out what had happened to the consciousness of immigrants themselves after the programme For the first time something that related peculiarly to their experience was dragged into the open and turned into a fixed point of public discussion known about, argued about For them the television programmed had of course changed nothing at all as far as their physical well being was concerned, but it had subtly altered an aspect of their identity as a group within British society

Television could build upon the desire of the viewer to take charge of it it has a strange power to take what an individual or a small group realise is happening to them or within them and generalise upon it with an entire society looking on The problem is how the viewer on one level participating less in regard to this medium than in the case of any other, thrusts his private or unconscious realisations towards the people who fill the screens How does the television medium scramble out of the bonds with which the authorities and the viewers continually leash it up and realise a series of potentials that would be profoundly revolutionary?

I don't know Perhaps you have to have the revolution first

BARRICADES AROUND THE SMALL SCREEN

MR RIPPER

You thousands of Underground children who will queue up all night in the cold and pay ludicrous prices to squat on a concrete floor and worship a fashionable, imported pop group, with your vision obscured by a plethora of tv cameras should remember that Her Majesty's Courts provide regularly, free of charge, spectacles of even greater absurdity and entertainment

One memorable judicial 'happening' was the trial of Michael X at Reading (see OZ No 7) and another was the recent prosecution of Bill Butler in a Brighton 'part time' Magistrates court

On August 29, Butler was convicted by a car salesman, a Labour Exchange manager (retired) and an auctioneer's wife for selling obscene prose and poetry, and fined £230 plus 180 guineas costs When passing judgement the Chief Magistrate Mr ('laughing Jack') Ripper commented

'May I say how appalled my Colleagues and I have been at the filth that has been produced at this Court, and at the fact that responsible people including members of the university faculty have come here to defend it It is something which is completely indefensible from our point of view We hope that these remarks will be conveyed to the university authorities As far as the book Poems by John Giorno this is the most filthy book I have ever had to read

At one stage during the proceedings, Bill Butler was asked by the Prosecution, who hoped to embarrass him, to read aloud from that book of poems by the filthy John Giorno, Butler did so—with a rich resonant bellow that delighted the gallery discomforted the Prosecutor and educated the Bench. Another high light was when the exasperated Prosecutor (Mr Michael Worsley) asked Butler 'But why do people read such poems?'

'Because', answered Butler wearily, 'poetry is one of the few things left that makes life worth living anymore'

'Fucknam' by Tuli Kupferberg, a Fug, was one of the items condemned As the Defence pointed out, it was ironic that this was considered to be dirty, when the butt of its satire, Vietnam is in reality a far greater and crueller obscenity

The most comic moments in court were as usual, provided by the police One item confiscated was an issue of a New Underground tabloid 'East Village Other' The front page pictured a scattering of numbered dots and the headline read something like 'You will be arrested if you join these dots' The exhibit was tendered with the dots joined But it was admitted by the Crown that the dots had not been joined by the Defendant So who had completed the dirty picture? 'Er .. we did' muttered the embarrassed assembly of plain clothesmen (They were not arrested)

3,000 copies of OZ and some issues of IT were also seized by police at the time of the raid. Although these had been dropped from this prosecution it was clearly hinted at in Court that separate action may follow against the publishers We cannot give official opinion on the verdict because Butler has decided to Appeal and OZ does not possess the immunity of 'The Times' from *sub judice* proceedings However know your enemy We offer a condensation of the Prosecutor's final address to the Bench It also should be pointed out that almost all of the iniquitous items are available in London bookshops or were at the time of publication One final sadness, none of the publishers of the works prosecuted (eg Corgi and New English Library) offered any assistance to Butler Evergreen Review didn t even bother to answer Butler's letters.

Extracts from
Mr Michael Worsley's closing speech

Thirdly I would like to say a word about the defences expert witnesses I have not called any expert evidence to rebut it and I take full responsibility for this decision The reason for this is because I rely on your examination (he is referring to the Magistrates) of the works themselves to rebut the defence of public good. It is obvious that these books are obscene and it would not be in the public good for them to be published The Court is perfectly open not to accept the Defendants experts. I concede that not every page of every work is obscene One would have different views about whether it is good or bad and this is not a question of whether this is disgusting but whether it is obscene I rely on this Court knowing a dirty book when they see one despite all the expert evidence and all the high-sounding language which was used.

Fourthly I should now like to say a word briefly about each of the witnesses in turn First the Defendant Butler he has given his opinion about particular works, for example the pornographic poem This is unmitigated filth but Butler said and others said that it had literary merit Whether Butler is sincere or not I believe he may be and he may have devoted his life to literature or not, but anyone capable of saying that this poem is of literary merit shows that you cannot rely on their evidence You have seen this poem I wonder what this country is coming to, if we can say that this sort of filth has literary merit and should be published in the public interest.

As to Mrs Anne Graham-Bell she is a lady if I may say so of the utmost respectability and honesty. She told us that this material would help publishers, but this of course is irrelevant as we are only concerned with the publication which was intended under these circumstances. As to the extract from The Story of O in Evergreen 31 she disclaimed any desire to deal with this which shows clear evidence of bias. She thought that once a person became an adult they could not be corrupted, this is of course wrong as you (the Magistrates) well know She is not to know the evil to which these sort of things lead.

As to Mr Mottram he said that the 'pornographic poem had literary merit. The Defence did not even admit that certain passages were disgusting and obscene they tried to defend everything, even this poem Mr Mottram is a moral tutor of students yet he said that if his students could only find sexual fulfilment through sadistic perversion it would be a good thing for them

Objection by Defence
This was a completely hypothetical point and indeed a silly hypothesis. It was my recollection that Mr Mottram said if they did that and nothing else and if this was the only way they could fulfil themselves there being no other way then it would be a good thing this changes the context of the remark and therefore, the shades of meaning given to it.

(There seemed to be some dispute between the notes on evidence taken by the Prosecution and the Defence as to precisely what Mr Mottram did say).

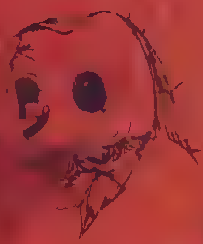
Worsley continuing

Reference was made to the judgement of Mr Justice Stable in the case of *Secker v Warburg* about the standards of our time I should like to point out that the material in that case was concerned with a natural love between man and woman not with buggery sadism, orgies etc. Mr Justice Stable does not countenance or approve the kind of practices concerned here In many cases he has shown his extreme distaste, dislike and disgust for buggery

As to *Section 4 (1)* (objects of general concern) which includes political objects for example Vietnam—if one has compassion one does not need to hold the heads of the readers over the muck-heap to express it This does not drive a decent man to filth

I rely on you (the Justices) knowing a dirty book when you see one I would only repeat that you know a dirty book when you see one

S DIRTY BOOKS



obscenities official !

Hidden Painted R [illegible]
Poems by Bill [illegible]
Poems by John Giorno
Ritual
Say My Name by Gibson
I Want to Fuck Ronald Reagan by [illegible]
Cuddons No II (with 'Fucknam' by [illegible]
Grist
Kulchur No 9 (with 'Toilet' by Le Roy [illegible]
No 19 (with 'Yoga Exercises' by [illegible]
Best of Olympia
East Village Other
The Last Times (contains Plymel)
The Seed
Evergreen Review No 15 No 16 ('Justine' by de Sade.)
No 27 (Robert Le Sour,)
No 31 (Lovers of Roxay from 'The Story of O' by Pauline [illegible]
No 34 (Last Exit to Brooklyn,)
No 35 (Pinktoes) No 36 Justine' by de Sade
and Nos 38, 40 41, 43 50

A TURNING ON TO THE DIVINE GAME...

The following text is an interview between a group of people, which included children, and Dr Allan Cohen Counselling Psychologist at the University of California He was a colleague of Dr Timothy Leary and Dr Richard Alpert during early researches into LSD and similar drugs. His disillusionment with chemicals as a means to conciousness enhancement brought him to Meher Baba who says that true self-knowledge can only be gained through a natural process of evolving and unfolding conciousness. Dr Cohen was recently in London to give a series of lectures.

Q. Meher Baba says that everything is nothing God is the only reality and that he says to give up drugs Why should you give up drugs if they aren't real? Its just like a dream you know You just dream about taking drugs Like I dream about living So why give up drugs at all?

AC. *In a dream many things can happen Some of the events that occur in a dream make me dream more deeply other events in a dream can help you wake up! If you take as the assumption as Baba does, that the purpose of life is to fully wake up to who you really are to Infinite God then there are certain things that help, certain things that hinder Though all these things are illusory For example, you could take drugs in a dream! And taking drugs in dreams gets you stoned, and gets you high and you would perhaps be more complacent, perhaps satisfied in the dream to continue dreaming In one sense you might do something difficult in your dream that might cause a small nightmare and that small nightmare might be enough to get you to ask the question can I wake up? And how can I wake up? Baba is simply saying about drugs and he says this specifically, that if drugs are a dream into a dream an extension of illusion and that taking that dream into a dream as reality is as he says, like taking a mirage to water and if the purpose of life is to drink of that self knowledge then taking drugs can be one to waking up*

Many people who have turned off drugs and moved on to mysticism are the real revolutionaries They aim at more than change in local policy or revisions in the structure of the national government—they seek a revolution in the nature of man and seek to start with themselves. For many reasons outlined by Meher Baba as well as common sense turning on keeps you from permanent internal revolution The perfect men have really changed the world. Buddha and Jesus had neither armies nor thrones The real revolution is of that conciousness which none can control but yourself and which can even transcend the possibility of frustration No matter how politically involved you might be your first objective is to cool your own head that with advanced love, conciousness and intuition, you might know exactly what to do to get where you know you want to be

Q I hear Baba calls himself God If one man calls himself God, how do you know that he is God?

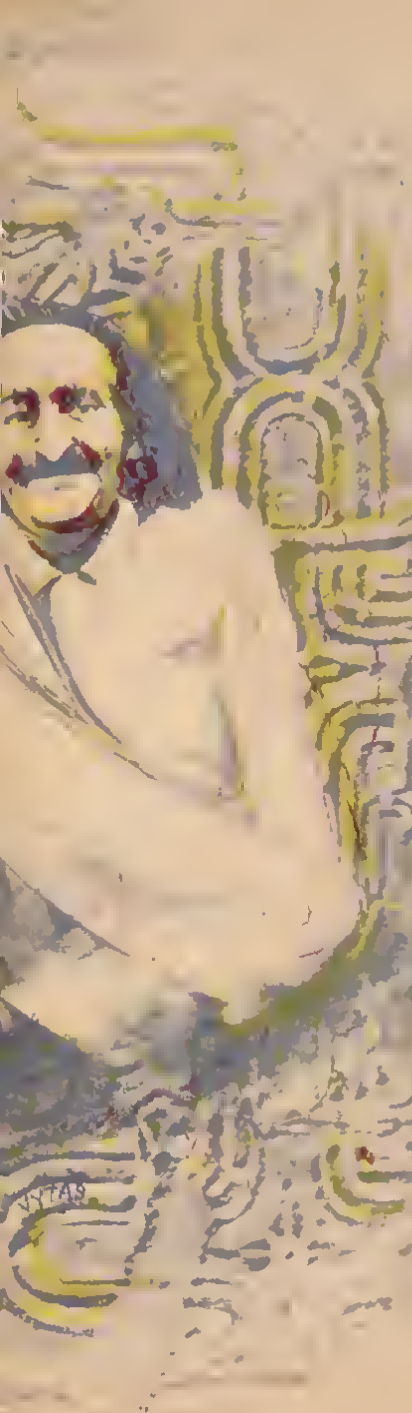
AC. *What else can he call himself when he is God? He says there is nothing but God. He not only says he is God, he says that ALL are God in varying degrees of consciousness We are not conscious of our Godhood, and continue to experience the duality of illusion He has the full consciousness and continuous experience of Godhood and the authority to say I am God! He says that he is God in human form the Avatar the Ancient One who has come to redeem the modern world.*

Q What's to stop me going out in the street going up to someone and saying, 'I AM GOD'? Turning a lot of people on to the fact that I am God

AC *Besides bad Karma, you would have to HAVE those qualities which would shake the world*

Q. If Baba says God is in everyone why should I bother with Baba? Why can't I look towards myself and find the God within me

AC: *Because you wouldn't know yourself if you saw it Because we are not sufficiently conscious, we don't know who our Real Self is. That's precisely the reason why we can't follow it. And that's precisely the reason why we need a master who embodies our Real Selves in a way we can relate to it In a way that will not fool us or let us down When one follows his or her ego one is subject to all kinds of illusions and delusions because the ego is NOT the Real Self and only the Master really knows what experiences one needs to get out of the illusion of self and find one's Real Self Baba says I AM YOUR REAL SELF And of course that he loves you more than you could ever love yourself Because you don't know how to love yourself he does. So it is absolutely essential that at some stage of the spiritual path for everyone to*



get hooked up with a perfect Master. Or to get hooked up with one's REAL SELF.

Q. If Baba is in silence why does he write so many books and give so many explanations?

AC. *Well Baba does say that he's keeping silent this time because for one thing man has had enough words! And it's now time to live them. He's also in silence because it has great mystical significance. But about the books he said that these are books only the words written to satisfy the intellect, the compulsions of mans mind and intellect. Words are a signpost. At least they point the way to non reading.*

Q. If one gets involved with Baba should one drop ones present religion or beliefs like Christianity or Yoga etc?

AC. *Baba says it's not necessary to leave one's religion. He belongs to no religion, in fact he intends to bind them all together like beads on one string. If you follow Baba then you are a real Christian. Or you are a real Buddhist because after all you are following Christ or the Buddha in Baba. Furthermore every religion was based at least on a Perfect Master. Perfect Masters are the same consciousness as is Baba. However Baba does say that concentration on him as the perfect way. Looking into a whole lot of other methods might impede one, so it's best to concentrate one's energy on one source. On one Master.*

Q. What is Baba's attitudes on sex and marriage?

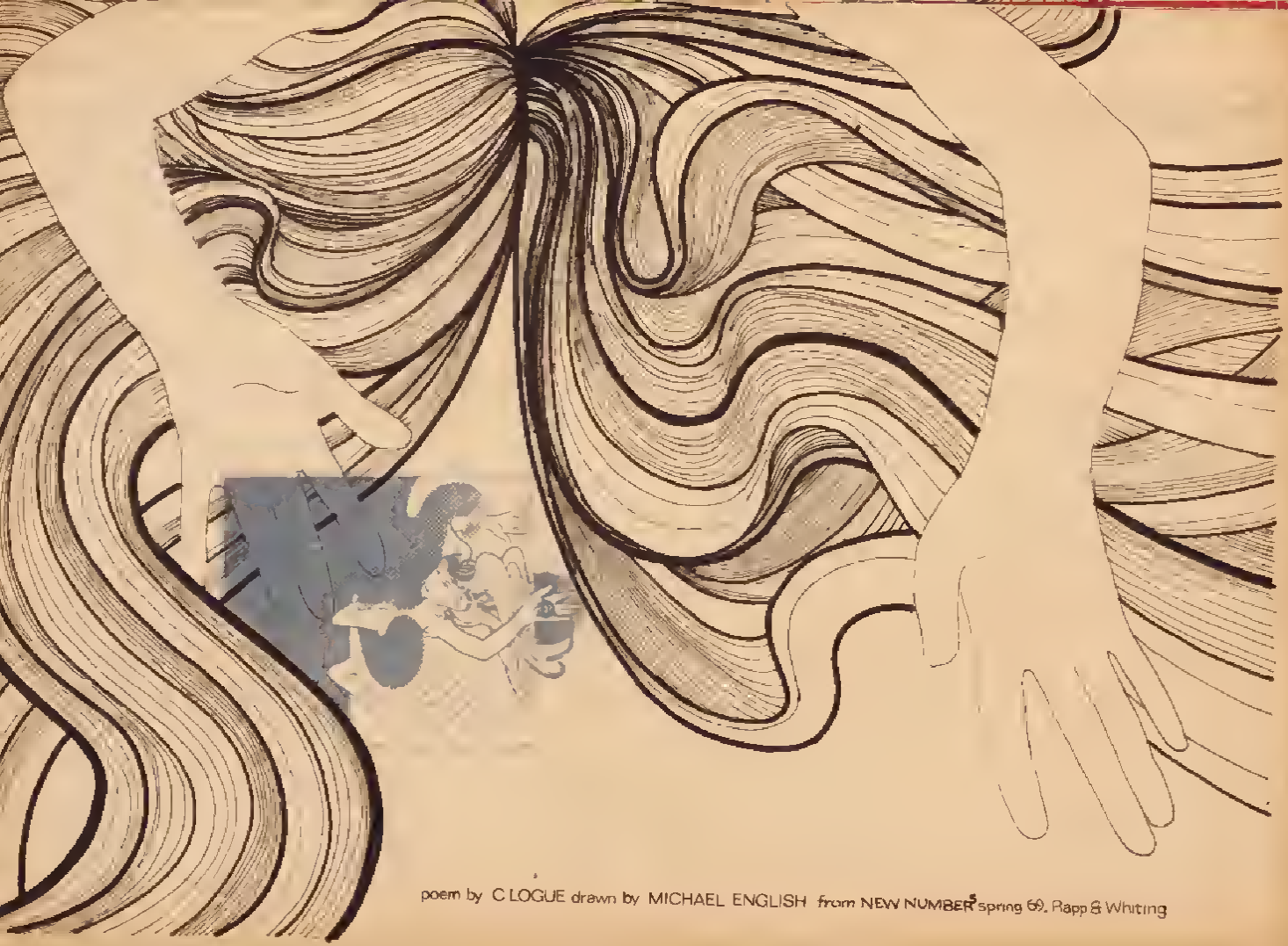
AC. *Well Baba says that sex is the major duality of experience. The biggest one. In effect the experience of being a man or a woman is the most powerful pull towards the illusion of duality. The most obvious crystallisation of that duality is in the physical form. It is trapped in a physical form in our identification as either a man or a woman, which really grabs our consciousness. When all other things can be wiped away we are all still pretty much attached to that kind of distinction. Baba says that because we are attached to the distinction we are unconsciously seeking to unite with the opposite, to become one, which is all motivation is towards. Thus, the whole business of sex is to get the apparently male and apparently female respective consciousness together. Now the question is, how do they get together? It depends on the part of illusion that one identifies with. If for example one is identifying totally with physical body, then the question of lust crops up. Apparently to get together just physically well it doesn't work, just on that level because it intensifies the separateness of the opposite partners. That it makes one acutely aware of missing them if they are not there in their physical body. Greed and jealousy appear we are still I and YOU, and the problem of getting together has not been fulfilled either. Another step up is getting together of the mind, the mental body. Then possessiveness and lust leave. They cannot be conditions of a mental affiliation. Physical separation can also not be a limitation to that kind of Love. And that kind is when the person really would like the happiness of the other no matter what. That's a very high form of attraction. That's where the duality starts to break down, because then I am with you wherever you are, and whatever you are doing, and the togetherness is much greater. But that then is STILL limited because of I love you. The origin of the sex drive is divine Love, where really the two elements Unite into Oneness. This can happen in a pure consciousness, where the drive is is not attached to the body, the emotions or the mind. Baba says the value of a really deep and sustained male female relationship is to bring out all the deepest part of the ego, which has to be transcended.*

Q. We were talking about the drive towards One-ness and so on, and the channels to take, but will we, or do you think it possible that evolution will eventually lead us all to God realisation? Like soon, we may be able to communicate telepathically, breaking down some barriers of separateness surely. Does Baba say that we will eventually stop reincarnating, all of us, and God reign only. Or do you always have to involve?

AC. *The way Baba talks about it is that evolution is really cyclical, that spiritual progress is obviously easier in certain ages. Like it's going to be a heck of a lot easier for all the people around after Baba speaks! That does not violate any of the Individual Karma. For example, some can that might really be zonked by the next Avatar in the Avatanic age, seven hundred years from now might today be a dog.*

Mike McKinnery.

For more information on universal love, its mystical and real meanings, The mechanics of the universe, the perception of illusion, the understanding of true self knowledge, write to -
The Universal Spiritual League, 87 Wardour Street, London W1

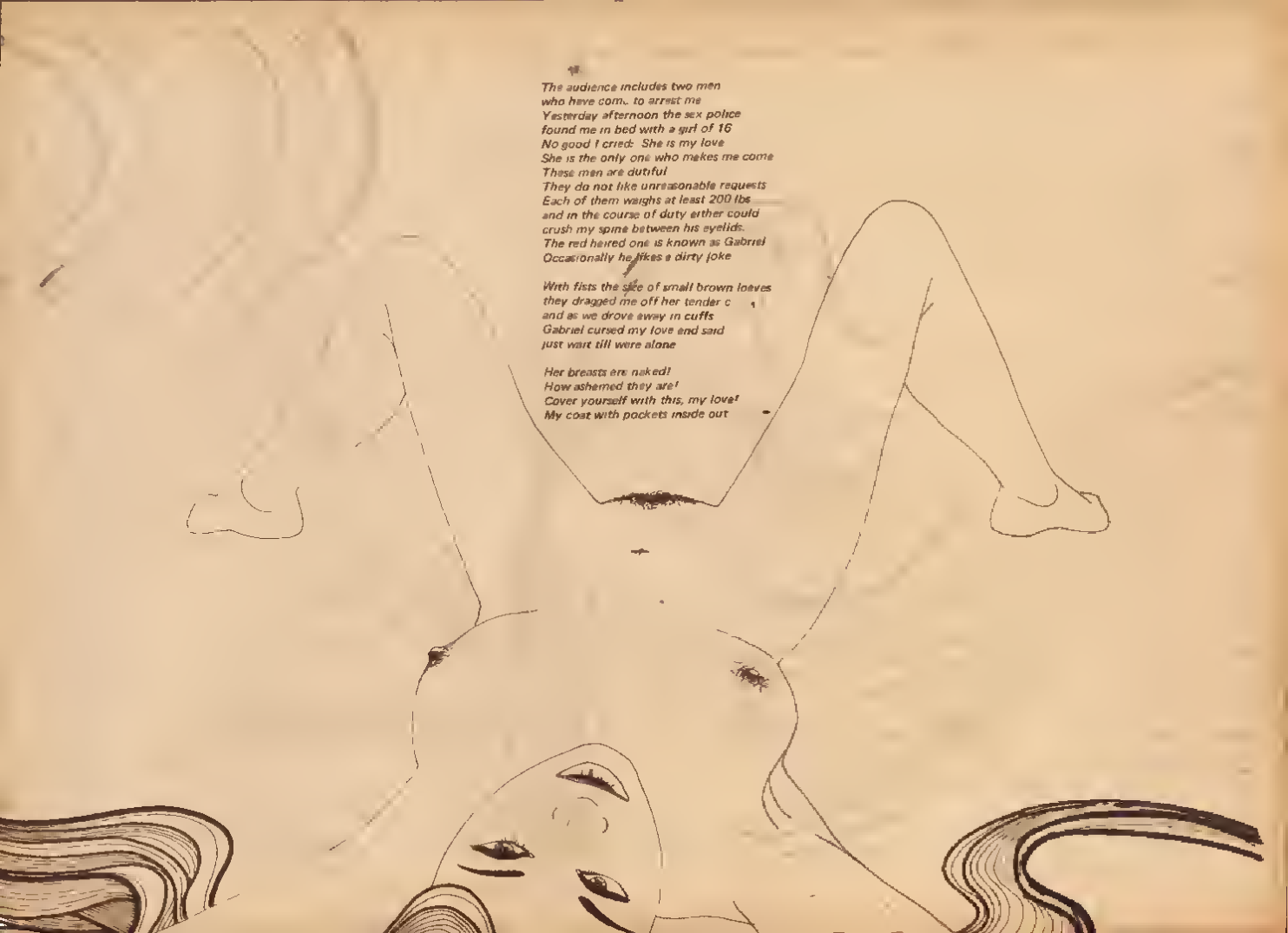


poem by C LOGUE drawn by MICHAEL ENGLISH from NEW NUMBER 5 spring 69. Rapp & Whiting

The audience includes two men
who have com.. to arrest me
Yesterday afternoon the sex police
found me in bed with a girl of 16
No good I cried: She is my love
She is the only one who makes me come
These men are dutiful
They do not like unreasonable requests
Each of them weighs at least 200 lbs
and in the course of duty either could
crush my spine between his eyelids.
The red haired one is known as Gabriel
Occasionally he likes a dirty joke

With fists the size of small brown loaves
they dragged me off her tender c
and as we drove away in cuffs
Gabriel cursed my love and said
just wait till were alone

Her breasts are naked!
How ashamed they are!
Cover yourself with this, my love!
My coat with pockets inside out



continuity & discontinuity

Edward de Bono.©

a

The two shapes shown above would be made out of thin plastic The idea is to put them together to form a single shape that could be described accurately to someone who could not see what was being done Almost everyone arranges the two shapes to form the rectangle shown below This arrangement is either described simply as a rectangle or else as a rectangle that is three times as long as it is broad

pic B

A third piece s now added and as before the aim is to arrange all three pieces to give a shape that is easy to describe Many people have quite a lot of difficulty over this but eventually (with annoyance at their slowness) reach the solution shown below Other people reach this solution at once Again ths shape is described as a rectangle or as a rectangle that is four times as long as it is brbed

Pic C

Two further pieces are added and the task is to arrange all five pieces to give a shape simple enough to describe Most people become completely stuck at this stage They think for a bit and then set off with a rush only to end up with disappointment at one or other of the shapes shown below One of these is incomplete since a piece is left out and the other is not simple enough to be described comfortably Many people give up and declare that it cannot be done

Pic D

And yet the answer is extraordinarily simple A complete correct sequence is

Pic E

The difficulty is that at the second stage the longer rectangle s indeed the most logical development from the shorter rectangle but use of this longer rectangle makes the third stage inaccessible If however the square had been chosen at the second stage then the third stage follows easily since it just involves making the square bigger

The plastic pieces provide a simple and visual model of a self maximising system At each stage the available pieces are put together to give the best possible arrangement Unfortunately the system has continuity so the arrangement may not be the best possible pure arrangement of pieces but the best one that follows on from a previous arrangement The rectangle was the best arrangement at the first stage At the second stage the longer rectangle was the best arrangement given the preceding shorter rectangle Yet at the second stage the square was obviously the best pure arrangement

In order to reach the solution one would have to disrupt the continuity One would have to refuse to be blocked by the adequate One would accept the rectangle as perfectly adequate but would go on to discover alternative arrangements such as the square

The pieces of plastic may be considered as pieces of information and the passive self maximising system as a model of the information processing system of the brain Traditionally information processing in the brain has always been regarded as a physical process analogous to the way a man might build a house by choice of units and choice of their distribution and relationships

A computer is an example of a physical information processing system In a physical system everything is at rest or in uniform motion in the same straight line unless acted upon by some force In a biological system nothing is at rest unless so constrained by opposing tendencies

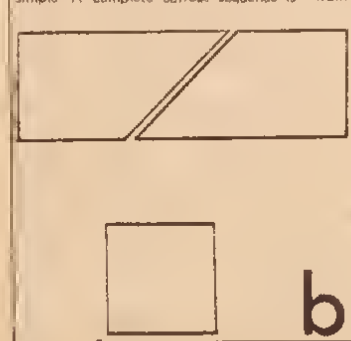
The principles of biological information processing are fundamentally different from those of physical information processing In spite of the traditional view it seems very likely that the brain is not a physical information processing type of system but a biological type

A physical type of system involves a processor and what is processed The processor actively works on the material that is to be processed A biological system is passive and self organising. The material processes itself The physical system works by choice within a frame of reference and requires some way of rejecting what does not fit The biological system works by random generation followed by survival through natural dominance There are many other points of distinction

Perhaps the simplest difference to remember is that in a physical system one is not allowed to be wrong at any stage whereas in a biological system it may be necessary to be wrong at some stage

There is a story about the man who asked a large cigarette manufacturer if he could have the contract for sweeping the floor in their factories He was given the contract on condition that the waste tobacco was not used in any form which might compete with the firms products Nevertheless the man made a fortune No one knew how he had done it In the end he disclosed that all he had done was to collect the waste tobacco and then dump it out at sea beyond the three mile limit and claim repayment of the duty So strong is the continuity from the idea of tobacco to its usage that few people guess how the man made his fortune

Words and categories tend to magnify this inherent defect of the information processing system since they freeze development at one stage They imply that future arrangements can only be arrangements of these earlier stages rather than a complete disruption with proper reformation of patterns It is as if in the arrangement of the plastic pieces the rectangle was given a special name and all future arrangements were supposed to be based on this rectangle This is in fact exactly how many people do tackle the problem



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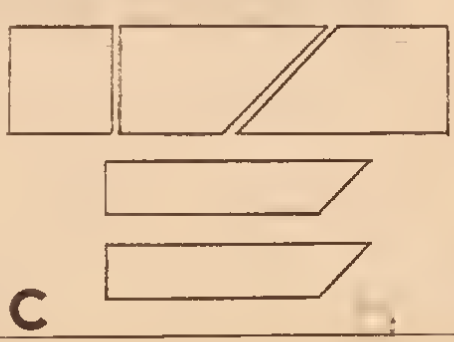


c

There is a great hunger for hard words fixed categories and rigid definitions Most people feel a need for something tangible to build with and to build upon Useful as this tendency may be in matters of technological development this use of hard words nearly always leads to philosophical word games which are fun to play but as important as nuns knitting. A caricature of this use of hard words is shown in the supposedly true story of the bank which employed a large computer to work out what characteristics would define the best credit risks among its customers All sorts of information on each customer was fed in At the end the computer gave the unexpected answer that the most dependable indication of credit worthiness was being out of a job The best credit risks were the unemployed! It is easy to see what had happened

It is not a matter of rejecting the hard use of words as being harmful outside technology It is not a matter of fleeing from the Western habit of pigeon hole polarisation to the complete Eastern fluidity and rejection of categorisation It is a matter of using words not as definitions but as triggers These are soft words A soft word is a word that triggers off the appropriate response or image The function of a word is given by its effect not its history At one moment it may mean something to someone, at another moment something else to someone else But words can only be used in this fashion if people have had the necessary experience so that the word can trigger off a ready made reaction just as a coda number may conjure forth a complete book from the library Psychology is perhaps the easiest of all fields in which to wallow around in self justifying word games Instead of borrowing the idiom of such word games one could perhaps develop a direct awareness of the fascinating processes that happen with the type of information processing system we call mind Such un-awareness leads to the emergence of a much more useful idiom

Wordless involvement of the mind as in the problem at the beginning of the article can be more use than the confused and limited gyrations of verbal analysis

When The Five-Day Course in Thinking was published in America it was interesting that some of the keenest interest was from computer people even though the book stresses the need for discontinuity and the limitations of logical sequence The interest may have been due to the design of the book not as an attempt to teach anything but as an opportunity for the reader to develop an awareness of the fascinating processes that make up his own individual style of thinking And in that awareness the computer people are as interested as creative people

The problems are certainly trivial in the book But then there is no special switch which changes the system in the brain depending on whether one is dealing with trivial problems or earth shaking ones It is the triviality of the problem which shows up the nature of the system so clearly And an understanding of the nature of the system may be far more important than an understanding of the more serious problems since very often these problems are the direct result of the faults of the system. For instance there is a point in the book where philosophical speculation would pronounce a problem to be insoluble and yet the solution is simple in practice This shows up the limitations of pure detached thinking and the dangers of word games

Humour may well be the most significant phenomenon of the mind since it indicates the nature of the system better than does anything else Humour and the related insight both show how the system is capable of suddenly switching over to a new arrangement of information A computer is not capable of this sort of behaviour since it operates in a linear fashion which means that at any moment there is only one possible arrangement of information according to the programmed instructions

There may not be a reason for saying something until after it has been said Usually a point arises from a context but sometimes the point has to come first and then the context will follow

It may be necessary to be at the top of the mountain in order to find the best way up It is usual to move only if there is a direction but sometimes it may be necessary to move in order to generate a direction

These things are made essential by the behaviour of the type of information processing system involved There has to be a break in continuity or a disruption before the new pattern can re-form

The disruption does not itself have to offer an alternative Nevertheless disruption is not an end in itself but a stage in the development of the new order For that reason methods of disruption are useless if they impair the faculty for recognising the re formed pattern even as it snaps together

It may be wondered what there is to be gained by an awareness of the workings of the information processing system of the mind other than an opportunity to construct new word games It may be mistakenly assumed that self awareness is but another name for self consciousness and the rigidity of pseudo complete analysis

Apart from the fascination of the process and an acknowledgement of the limitations of the system it is possible to be specific enough to show that there is an important functional word which is missing from every language In its function the word is as fundamental as the negative which is the basis of the arbitrary and useful yes/no system The use of this new word could make a difference both to thinking and to behaviour There is nothing magical about the word which is a practical idiom. But to gain any acceptance the word would have to emerge into a setting that had some awareness of the thinking behaviour of the mind.

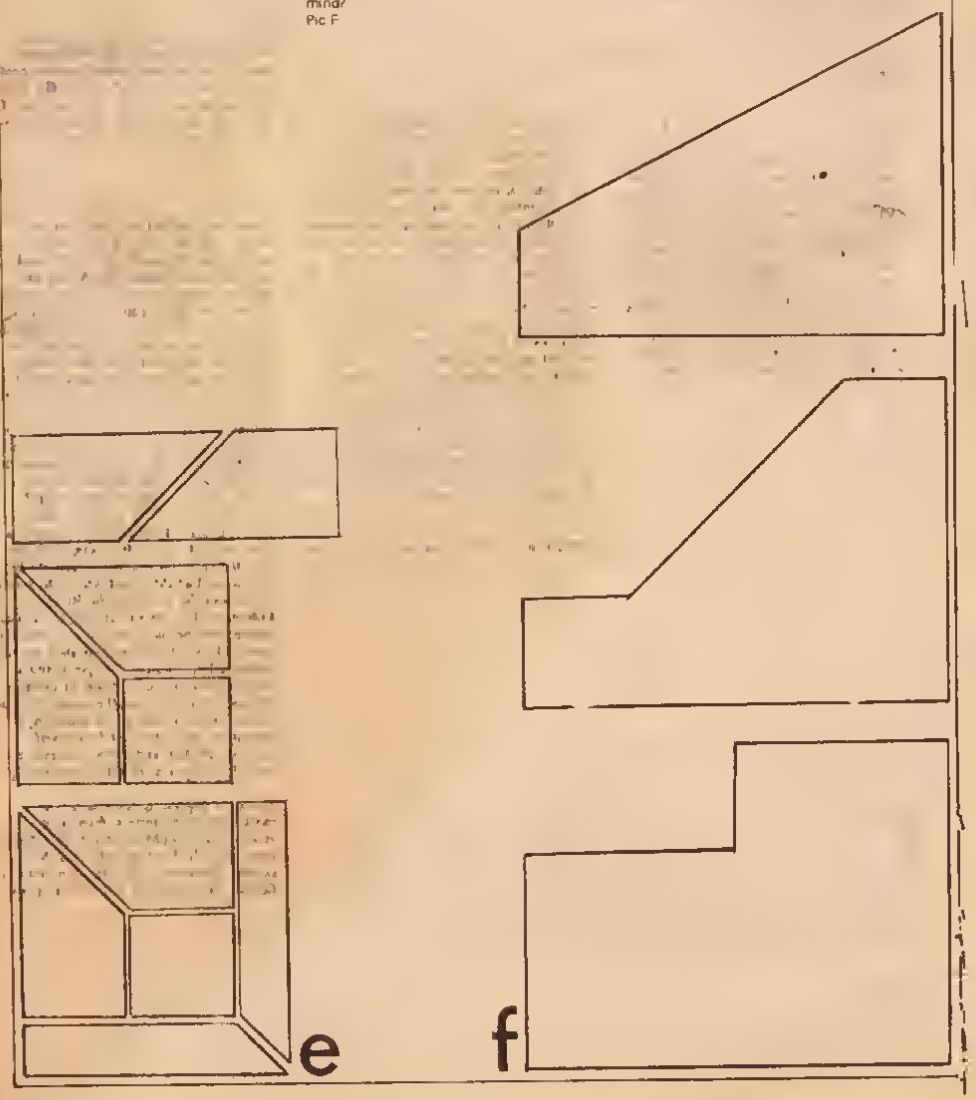
For instance if you were asked to divide each of the three shapes shown below into two halves which were equal in size shape and area how would you do it? More important than just working it out could be an appreciation of why it should be difficult

What does one know of the mad mud of mind?

Pic F

The Use of Lateral Thinking Jonathan Cape 1967 18s

The Five Day Course in Thinking Allen Lane the Penguin Press, October 22nd 1968 25s



The State of American protest

by Peter Buckman who has just come back alive

Finally America is living up to her adjectives. The first time you go to New York, everyone will warn you how frenetic, neurotic, and generally sick the country is. When you arrive, you discover it's a city that exists at a tenth of London's pace. Because the biggest decision is whose party to go to. Now however, there is a sickness in the air which has little to do with the election. It is a more general malaise, a feeling that life cannot be coped with, that has spread amongst the Right as well as the Left and left only the Yippies untouched.

Most people can't [illegible] on, and as a result, 20 million may support the one candidate who tells it like it is, George Wallace. He can talk with impunity about taking over Southern schools to prevent integration, but when Columbia radicals threaten to take over their schools to protest the university's involvement with war research, and its policy of evicting local residents to make room for more research institutes, they get busted. A group of Black Panthers attending the trial of one of their brothers were set upon inside the Courthouse and beaten up by 150 cops in ordinary clothes. Investigations are 'proceeding'. In Oakland, California, two cops [illegible] the Panther headquarters, and were [illegible] face trial for assault, but that was because they were in uniform. Two months after Chicago most of those people who were supposed to be so outraged by Daley's pigs now support the repression. The FBI alleges grave communist and foreign involvement in both the student and black militant movements. Berkeley was declared [illegible] of civil [illegible] called the Up [illegible] fuckers shot a [illegible] of a crowd. [illegible] wonder the Left are making preparations for long exile, for even that will make the bad old McCarthy days seem like a childish dream.

Faced with all this the Left is in bad shape. For one thing it is so fragmented no dialogue is possible between liberals and radicals, let alone Trotskyites and Maoists, young and old, or black and white. Much worse is the gap between rhetoric and reality. The Panthers, led by Eldridge Cleaver (now the Huey Newton is to be jailed) ask for nothing but guns, seeing themselves as a 'black colony within the white mother country' ripe for liberation. But they also expect genocide. If a colony like [illegible] into Domingo is invaded by US Marines the moment it looks as if a legally-elected anti-American administration is taking power, how much more will a colony within American borders fare? Tom Hayden, ex SDS president, one of the organisers of the Chicago demonstration, talks of '20 to 100 Chicagos' to disrupt the electoral campaign. He will be successful, but the effect will be to isolate Nixon and the forces of the Right. The Columbia SDS talk of carrying the struggle to the working class, but when they try to [illegible] only the local residents they are met with apathy. Through a European, and a few American radicals persist in thinking the revolution is round the corner because of the economic and social situation. It cannot be while the Left finds itself isolated, divided, and more than ever remote from the rest of the community.

The most depressing thing is that the most political protesters, those most articulate and sophisticated in their theorising have the least to show and the smallest following. Tom Hayden and Carl Oglesby are respected, but few are persuaded

ed to act on their philosophy, which is to kn[illegible] the whole capitalist sy[illegible] and fight it wh[illegible] so that groups may be free to [illegible] sense of their own authority a[illegible] significance is unclea[illegible] so temporary the [illegible] alienated. The radicals, [illegible] split between those w[illegible] necessity for planning a[illegible] spontaneity. The p[illegible] emphasis on strategy a[illegible] successful in its [illegible]. The spontaneity people believe [illegible] revolutionary [illegible] their own [illegible]. That this [illegible] Berkeley and Columbia [illegible] on Paris has encouraged the [illegible] hope for too much from it. No [illegible] be placed on the 'masses' [illegible] revolutionary action if they're getting [illegible] free the [illegible]

[illegible] of the radicals is that [illegible] Chicago and elsewhere [illegible] the [illegible] for [illegible] but [illegible] the [illegible] fired up by [illegible] much brutality are allowed to do it go [illegible] get [illegible] Students [illegible] Democratic [illegible] that [illegible] spent [illegible] [illegible] would [illegible] doing. Not true. It seems [illegible] Great New Left has time for such th[illegible]

[illegible] people [illegible] York Stock Exchange is well [illegible] incredibly brave but [illegible] spectacular [illegible] Chicago. At [illegible] they [illegible] adv[illegible] 'Don't [illegible] op[illegible] ing,' said Abbie Hoffman. 'If [illegible] 'll do [illegible] his best with pr[illegible] Call him a sissy nigger-loving Communist fag Jew-bastard. Then he might think you're getting at him.'

[illegible] the dignity of the [illegible] by mimicking the drill routines [illegible] the cadets and more recently [illegible] the sacred House Un-American Activities Committee [illegible] appearing before it dressed as wi[illegible] and casting spells. Most of all they fearlessly live by the do-your-thing-or-fuck-you philosophy [illegible] only one enjoying a [illegible] outside the student body. [illegible] the Yippies [illegible] having a good time and [illegible] to [illegible] where it's at. Young radicals are [illegible] not to take things so seriously. The trouble is the situation is so serious that [illegible] impression [illegible] soon [illegible] Yippies will be the [illegible]

R.COBB

STREET FIGHTING MAN

Everywhere I hear the sound
of marching charging people.
For summer's here and the time is right
for fighting in the street [illegible] boy.

But what can a poor boy do
cept the same old rock roll thing
But sleepy London town is just
No place for a street fighting man.

Yes I think the time is right
for violent revolution.
From where I live the game they play
is compromised solution

Yes my name is called disturbance
I shout
I scream
I kill a king
I wail at all his servants

[illegible] what can a poor boy do
cept the same old rock roll thing
But sleepy London town is just
No place for a street fighting man.

Approximately transcribed from
(Street Fighting Man) Jagger, Richards
Essex Music)

The [illegible] tramp
doorstep
Trying to waste the
[illegible]

[illegible]'s a walking clothesline
Here comes the bishop
daughter
On the other side
She [illegible] a little [illegible]
She's been an outcast all
[illegible] life

The gangster look
frightening
With his [illegible]
But [illegible]
[illegible]
He [illegible]
But when [illegible]
[illegible]
He can stream in
[illegible]
religion
He [illegible] been a [illegible]
life

[illegible]

[illegible] is outside
[illegible]

Trying to keep the time
The guitar player [illegible]
[illegible]
[illegible] attend all
[illegible]

On [illegible]
Wearing their [illegible] in the
[illegible]
And burning up their tensions,
She [illegible] it's not there
There's a regiment of soldiers
Standing looking on,
And the Queen is bravely
shouting
What the [illegible]
[illegible] blood
[illegible]
She charged into the [illegible]
And pressed all their
[illegible]
Who with their dying
[illegible]
Wo[illegible]

Approximately transcribed from the unreleased
The Beggars Banquet

BFI REPORT

Confidential

[illegible] moland up [illegible] British Film [illegible]

[illegible] ment [illegible]

[illegible] d [illegible] y and [illegible]

[illegible] n [illegible] best [illegible]

It ha[illegible] All a cold [illegible] the [illegible] Associa[illegible] appoi[illegible] by that emine[illegible] artist of the Film that [illegible]stute [illegible] temporary manners. If at the connoisseur of film and television, Che[illegible]llor of the Ex[illegible]hequer. *As a result the [illegible] of one member of the board elected by the 80 000 or so members of the BFI*

Only the Income Tax authorities seem to produce the same sort of helpless rage that the BFI induces in many of those that deal with it. Remember, too, that the BFI gets £300 000 a year from the Government

Recently Paul Rotha, Tony Richardson, Ken Loach, John Schlesinger, Susannah York and Clive Donner, amongst others signed a letter to Jennie Lee expressing no confidence in the Board of Governors. Derek Hill (Short Film Service and New Cinema Club) has waged a campaign against the BFI particularly over the short film issue. At the last AGM some members went along to try and do something about the Board of Governors. They thought that the provision of the Articles of Association about each member having one vote meant something. They soon learnt the dreadful truth about the omnipotent Chancellor. Or has been given a mass of facts and complaints about the BFI. Some proved innaccurate when we checked them, others are reproduced below.

Stanley Reed, the director of [illegible] the Experimental Film [illegible] £5 000. Over the ne[illegible] it got about £40 000 [illegible] this came four of the E[illegible] Cinema movies (though [illegible] Day Except Christma[illegible] We Are The Lambeth Bo[illegible] Fold (unaided). Almost all [illegible] funds films were made [illegible] the shows scarcely at[illegible] press [illegible] kind [illegible] the films w[illegible]chedly distributed. Several [illegible] had a booking. Even more startling of every s[illegible] project to which money was given only one was ever comp[illegible]ted.

The Committee administe[illegible] the fund consisted of an 'inner' committee empowered to award up to £100 without formality and a full Committee meeting twice a year. This included such avant garde minds as Sir Arthur Elton, an aged documentarist, Basil Wright, another aged documentarist, Lord Bradbourne, producer of In Which We Serve. The Fund's chairman was Sir Michael Balcon who once told Ken Tynan he could never bring himself to make a film which criticised British institutions such as the army. Neither Elton nor Wright has made a film that wasn't subsidised by government or big business in their lives.

The only passionately concerned committee member was Karl Reisz who doesn't like anything that's not in the spiritual tradition of Free Cinema: socially conscious left wing and [illegible] the BFI sack [illegible] and set up another [illegible] Brook, Ken Tyna[illegible] [illegible]ord-Don Levy, Stephen [illegible] is perhaps? [illegible] the BFI is too [illegible] Old, old [illegible]

The BFI and Short Films

[illegible] films are demonstrably [illegible] new talent and to history of the Cinema. For years Richard Roud (National Film Theatre (NFT) Programmes Officer) made a policy of making up no programmes (shorts (except) the BFI's own or in response to pressure BFI men Lindgren & Huntley's specialist interest films and he (pointblank refused t[illegible] [illegible]n the Short Film Makers campaign by [illegible]pothi[illegible]g short films.

Just as this campaign was certain[illegible] succeed Reed set up a BFI S[illegible]t Film Committee. At [illegible] Open D[illegible]ussion on short [illegible] with [illegible] Hill, Caroline Heller, J[illegible]n Irvin and others only one member (Alan Lovell) of that committee turned up. That committee is a place having shame to enable the BFI to pretend to a little credit for a campaign which it did not support because its governors include representatives from [illegible] companies [illegible] often repeated [illegible] fact an [illegible]ident body.

3 The BFI and The Industry.

[illegible]ritish film industry does a [illegible] deal for the BFI. It helps [illegible] NFT free [illegible] gets very little for its [illegible]nce it could run its own [illegible] stills service etc much [illegible]hapily. Sight & Sound the [illegible] publication was at one time so [illegible]emptuous of British films [illegible] pressure was successfully [illegible]rted by one of its industry [illegible]nors to muffle its criticisms [illegible] the informal regulation [illegible] the Institute to express [illegible]efinite opinion about [illegible]. Once again the BFI [illegible] meshed with the old boy [illegible] at every turn this must [illegible]rmine its policies.

4 The BFI as a Competitor

Derek Hill complains: No sooner [illegible] news of the Short Film [illegible] Campaign plans (for a [illegible] film festival) been announced [illegible] British Film Institute [illegible] that *they* were putting [illegible] a week of short [illegible] the NFT [illegible] August.

[illegible] quite obvious Rank [illegible] with their governorships [illegible]ate the BFI. Reed's [illegible] thing can lead I'm *only* [illegible] collis on course with every [illegible] in interest.

It [illegible] up to them to put the BFI in its place.

5 the BFI as a Publisher

During the mid fifties BFI Publications put out a scattering of indexes of film directors. Roud's monograph on Max Ophuls sold all of 200 copies in five years. Its subsequent ventures were few halfhearted and wretched.

It took a younger critic Peter Cowie with his Zwemmer/Tantivy paperbacks to prove that filmbooks could succeed. Hearing that another younger critic Ian Cameron was linking up with Nicholas Luard and Studio Vista for another series the BFI decided, not to collaborate but to provide (government subsidised) competition. It linked itself with Secker and Warburg.

The BFI is supposed to further film appreciation. Just how it [illegible] there' it may be illustrated by two interesting facts. It repeatedly refused to supply a copy of the NFT mailing list to Studio Vista alleging that it was out of print. It was in fact freely circulated in all BFI departments from which Studio Vista deviously obtained one. It also refused to stock the *new* book on Godard at the NFT festival bookstall, until veiled

threats were uttered

Once again, the pattern is quite obvious The BFI will go as far as it dare in obstructing the sales of publications other than its own How this constitutes furthering film appreciation is hard to see The issues are exactly those aroused by the BBC s subsidising of the Listener with the difference that the BBC doesn t try to obstruct sales of the New Statesmen

6. The BFI and Critical Opinion.

In a Sight and Sound Article in 1958, Basil Wright said What we need at this stage s an anarchic paper run by a group of probably rather scruffy young men between about 17 and 22, who will let off squibs and roman candles and rockets in all directions and generally stir up the whole thing'

The early Sixties saw three such papers—Movie Motion and Definition Did Sight and Sound give them any encouragement? It called Definition (from the London School of Film Technique) cultural goulaiters described Movie as out for kicks from violence and ignored Motion which had carefully documented Sight and Sound s attitudes When the London Film Makers Co operative was founded Sight and Sound went out of its way to delve into the political past of one of its members and libellously misdescribed him as a professional witness for the McCarthy Committee

Sight and Sound also runs the Monthly Film Bulletin and overlaps with the NFT Programmes It maintains its reputation for authoritativeness by —

A Being distributed free to all BFI full members—it automatically increases its circulation by several thousand

B All opinions other than its own are either viciously attacked (as above) or ignored Reference to almost any issue will show reiterated attacks on the critics' The NFT programme cite Sight & Sound critics *ad nauseum* newspaper critics rarely and other specialist film critics (from Films & Filming Movie Film Culture) almost never

C The BFI is an important information centre, and never loses an opportunity to find second jobs for the boys — suggesting one another as festival jury members press critics etc The BFI old boys network includes Richard Roud and Peter John Dyer on The Guardian, Tom Milne on The Observer, Penelope Houston on The Spectator (where politically, her heart If not her head is) David Robinson on The Financial Times (though capable of an independent line) and John Russell Taylor on The Times & The Times Literary Supplement

7. BFI Response to Criticism

One expects a semi official body to ignore a great deal of criticism either for its own good reasons, for hidden reasons (e g. industry pressure and politics) or through simple lethargy What one doesn t expect is a vindicative ad hominem response which without being the rule at the BFI, is all too common For example

When an employee of the Central Office of Information (C O I) made a perfectly fair criticism of the BFI in the correspondence columns of a magazine a BFI Department Head wrote a personal letter to *his* Head of Department on the thin pretext that the letter could be taken as the COI s official opinion the correspondent almost lost his job as a result

Again, when Films & Filming criticised the recent increase in the price charged by the BFI for stills, the BFI officer responsible wrote to the editor accusing the assistant editor of abusing the BFI s facilities by paying member s price for stills subsequently used for publication This accusation was not merely false but, again libellous In point of fact that assistant editor had over the past ten years given the BFI stills library many thousands of stills on condition of retaining free reproduction rights Once again the BFI's response to perfectly reasonable criticism could hardly have been more spiteful and ungrateful

8. BFI Had Faith.

In the last NFT programme Richard Roud claimed that the NFT had pioneered appreciation of the New York underground over here Perhaps he can explain why when he was offered 40 hours of New York underground movies in 1966, he turned them down as of no interest? And why in 1967 he said of two movies by Peter Emmanuel Goldman 'these have little to do with what is generally known as Underground cinema which is just as well?' And why when the current underground programme was arranged with the co-operation of the London Film-makers Co-operative did NFT programmes and press sheets bear no credit whatsoever to that organisation?

9 Muddle and Apathy.

A A student at the London School of Film Technique ran a film society which managed to attract as its special speakers men of the calibre of Francois Truffaut, Hitchcock, Fritz Lang, Nicholas Ray etc

The BFI is in an unparalleled situation to arrange for such events at the NFT Over the years it has consistently failed to do so (In this connection it should be noted that the Berkeley and Rouben Mamoulian programmes were part of a 'package arranged by a New York archive to tour all European cinematheques and the NFT s sole initiative in this respect was making its theatre available)

The recent sessions by Peter Ustinov and Don Siegel represent a new initiative, which should be encouraged—it should also be noted that its inauguration is pathetically tardy

B The print copies of BFI releases have been a matter for complaint from within and without the Institute for many years—some sequences, in important films are virtually indecipherable others wrongly edited The BFI has a blanket excuse in alleging poor quality of the original archive print But according to many BFI staff, this poor quality is a fiction, in many cases the BFI simply releases the cheapest print, indifferent to its quality

C The BFI and CBA services have become so bad, with mislaid and delayed films and acknowledgements that its usual procedure to blame the GPO has worn thin and the recent Annual Report acknowledges covertly, the volume of complaints by pleading that its volume of work has forced it to cut down on its usual personalized service In fact this 'personalized service includes putting reels from Film A in the tins of Film B and delays of half an-hour or more while the staff hunt missing films and forms are the rule at its Film Counter in Lower Marsh

D The acquisition of films is equally slapdash. A visiting Professor recently had to make four appointments before the films he was offering were even looked at a film delivered by hand still hadn't been looked at four months later despite numerous reminders , and and was simply withdrawn.

10 The National Film Archive

The National Film Archive, run by Ernest Lindgren has at last count 1899 films—many of them appear to be short films When you consider that over 2000 overground commercial films are made in the UK and the US each year and when you add the films made in the rest of the world (Japan makes over 300 a year) 1899 is an amazingly small number Particularly when one learns that 17 of the films are those of Basil Deardon (obscure maker of 40 s English films) and that there are no films of Godard Truffaut or Resnais

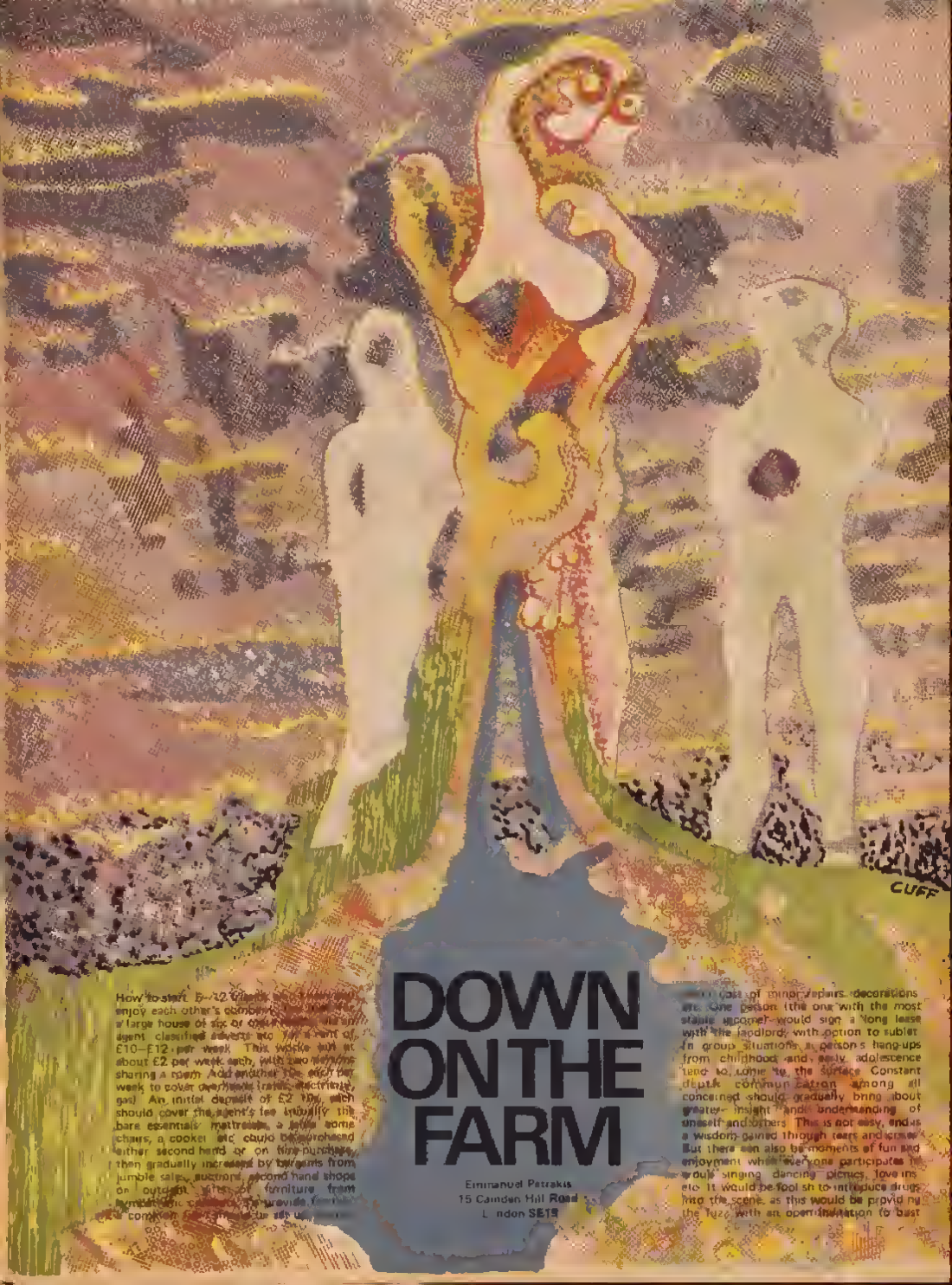
11. BFI Charges

The NFT obtains its films free of charge from kindly distributors but its seats cost as much as those at Rank cinemas even before the recent increase which brings them up to West End standards. The BFI pleads a loss at the NFT, but in fact its figures on this are entirely theoretical (as its report implies, when speaking of sums *deemed* to relate to the NFT) A policy of high prices all round bears particularly heavily on undergraduates and other young people whose interest in the cinema is both active and influential and the BFI should adjust its pricing in an effort to make concessions towards them

Undoubtedly the BFI performs some useful functions a few very well In many respects, however it is competitive vindictive exploitative selfregarding and irresponsible As a semi official body supported by the taxpayer, and responsible to its members It has no business to be so And the groundswell of discontent with its senior members will continue until genuine not merely token changes in its composition its status and near-monopoly position are made

Rather sheepishly, we should point out that two OZ people Martin Sharp and Andrew Fisher have both happily made films with grants from the production fund

Sharp (Do you love me Darlina? 1968 with Bob Whitaker) Fisher (The Adventures of X, 1967 with Michael Newman)



DOWN ON THE FARM

How to start. 5–12 friends who know and enjoy each other's company [illegible] a large house or six or [illegible] an agent, classified adverts etc. for a rent of £10–£12 per week. This works out at about £2 per week each, with two people sharing a room. Add another £2 each per week to cover overheads (rates, electricity, gas). An initial deposit of £2 10s. each should cover the agent's fee (usually) the bare essentials: mattresses, a table, some chairs, a cooker etc. could be purchased either second hand or on hire-purchase, then gradually increased by bargains from jumble sales, auctions, second hand shops or outright gifts of furniture from [illegible] collectors. To provide [illegible] common [illegible] up [illegible]

[illegible] cost of minor repairs, decorations etc. One person (the one with the most stable income) would sign a long lease with the landlord, with option to sublet. In group situations, a person's hang-ups from childhood and early adolescence tend to come to the surface. Constant depth communication among all concerned should gradually bring about greater insight and understanding of oneself and others. This is not easy, and is a wisdom gained through tears and [illegible]. But there can also be moments of fun and enjoyment when everyone participates in, say, singing, dancing, picnics, love-in's etc. It would be foolish to introduce drugs into the scene, as this would be providing the fuzz with an open invitation to bust

Emmanuel Petrakis
15 Camden Hill Road
London SE19

[illegible] community and all its constructive aspects as well If you want a successful community, you had better make sure that the participants share a commitment towards an outside social goal such as community service Underground information and liaison service raising funds for a useful project etc Selective screening of applicants and a probationary period for newcomers would tend to protect the group from undesirable or parasitic hangers on

There are a number of community houses in London and other parts of the country each with a different approach (artistic communes social work rescue work with or without sexual freedom digger style Christian philanthropic vegetarian, pacifist bourgeois liberal pot takers etc) one group of about 8 persons the Phoenix Community in Crouch Hill North London is so well organised that for £5 per week each member enjoys a private room, evening and weekend meals (they employ a cook) central heating, a large garden, a ling a washing machine and a telephone. They have formed a housing association, which has erected a block of flats with communal facilities nearby, and a third house has been purchased for conversion They hold an open house one evening per month Besides communal functions arrangements should safeguard the use of a room for reading writing meditation private interviews and so on The Phoenix community provides a quiet library room as well as a communal lounge

One way to imitate aspirants into communal living, a for the Underground organisations to rent a large country house near London and other major urban centres for weekend communes These would give interested radicals a chance to really get to know each other in a functional setting, to explore ideas, and to have a nice time together

Living together When two or more persons who have known each other over a period of time have discovered common bonds and affinitres, and gained affection for each other they may form a Group Family to give more definite shape to their relationship and to encourage its expression into deeper and more meaningful channels. In the Group Family of mutual adult adoption, there is no mine and thine, but ' ours our home is community flat or house! our common fund our children. Thus we can find happiness through sharing and serving and live at a deeper level which removes the root causes of much personal and social suffering through isolation Most of our social evils are the result of our present mistaken concepts and poor human relations which make strangers of our fellow humans The Group Family may in some cases imply Group Marriage, in the practical if not the legal sense The family should not be a strait jacket where too intensive and sometimes explosive relations exist but a co-operative group sharing a similar outlook on life always open to include other suitable persons Older members act in the role of uncles, aunts or grandparents The younger adults can function as spouses

Although apparently revolutionary the idea and practice are not new They have been successfully applied for many years with local variations, in the Polynesian Islands In African communities in Israeli kibbutzim, among the Eskimos etc This way of life is currently practised by some hippies and others in the U S A and the U K and by increasing numbers of young people in Sweden

Working together The Alternative Society can only come about through our daily efforts towards economic independence functional integration and constant re education In the initial stages community members may have to take on casual work outside the community The eventual aim however should be to provide basic services or make useful goods in order for a group to cover its material needs What individuals can do in this direction a group can usually do better An example of individual initiatives Ding Dong Cottage in Cornwall run by Judith and Douglas Cook of the peace movement who make and sell wooden baby toys One can also mention diggers who work as part time gardeners radicals who earn a living as teachers Janos Abel a libertarian who runs his own printing service and many others

If we look at communitarian groups we can quote Bewville Community in New Zealand, a group of about 30 people who started about 30 years ago from small beginnings as a pacifist group They are self supporting on 30 acres 12 of which are in permanent orchard and have set up a small pre cast concrete factory a modern honey processing plant and building with 480 bee hives and a repair workshop

Another pacifist commune Koinonia Farm in Georgia USA consists of about 10 adults who make a living by operating a pecan plant to process their pecan nuts and by selling fruitcakes and pecandy via a small mail order business

About 11 anarchists live together at Tolstoy Farm, in Davenport Washington USA on 180 acres, 30 of which are tillable They are proud of their canned and frozen crops obtain their milk from a cow and some goats and raise chickens Their income is supplemented by casual work in neighbouring farms

There are many other communities urban or rural in the US and other countries which have started quite modestly Some have set up experimental schools others sustain themselves by making leather goods children s clothing, tools watches etc In Japan 30 000 live in 30 communal villages kibbutz-style Some of them have built modern factories for making chicken rearing equipment furniture, mats and preserves There are also workshops and motor vehicles for the needs of the commune and for outside work There is total economic integration a high degree of self-sufficiency and the various needs of commune members are catered for

In India, the Gandhian village commune movement has spread over the past 15 years and now embraces 60,000 villages with a total population of 40 million people There people grow their own food, build their own homes weave their own clothes and give their children a basic practical education imbued with co operative humanitarian values The work and the proceeds are all shared and no one lords it over anybody else

In Israel over 85,000 people live in about 223 kibbutzim (agricultural communes) many of which are reputed in the country for their high cultural and artistic achievements A number of kibbutzim pool their resources to set up industrial and further education training centres, and to manufacture agricultural and other equipment for their own use and for export

South America has about 20 worker run factories owned co operatively by themselves, which include the following industries metal printing glass textiles transport flour mills etc The main agricultural co operatives in Sao Paulo (Brazil) were started over ten years ago by Japanese immigrants who had learned the co operative idea from Germany (Japanese kibbutzim now send their teenagers to train in Israeli kibbutzim)

French industrial co operatives, also well established for many years now include the various stages of production, from raw material to finished product, in building, electronic testing equipment deep sea diving apparatus printing electrical goods cookers refrigerators etc The Federation of Communities of Work in Paris produces its own sophisticated periodical Communisute , assists new co operatives, sponsors training schemes, and carries out international research in co operative ventures from Mexico and Peru, to Algeria (where they built a new village with 1 000 dwellings) and Polynesia (where a co operative fishing industry is being set up)

We too in the UK can do the same if we but get together with a will to create constructive alternatives to the Status Quo and its robotisation To do that we need to set up our own Underground Co operative Bank or Trust Fund to provide interest free loans to capable but moneyless radicals with skills or good ideas We also need to establish an information pool on casual work (without cards and formalities) until our comrades can develop their self-supporting ventures These could be workshops producing soft cuddly toys mini skirts aprons or other goods photographic, home repair or duplicating services or we could run small progressive freedom schools in working class areas organise bargain and literature shops etc Failure to respond constructively to the challenge of the times might well bring about more personal breakdowns of various kinds street violence and fascist repression as is the case in Greece Czechoslovakia, Spain and South Africa today

With a view to co-ordinating efforts and providing contacts and information on libertarian ventures, the New Life' movement (15 Camden Hill Rd London SE19) has been publishing NEW LIFE an international newsletter since 1965 We are now conducting a workshop/course on The Dynamics of Social Change ' to explore together techniques of mutual aid, creative living practical projects for personal and social regeneration re education and psychological re-orientation We invite all constructive activists to join us in this exciting adventure and to link up with each other 'It is better to light one small candle than to curse the universe for its darkness' (Chinese proverb)


THE ELECTRIC CIRCUS
EHARP

rock

Richard Meltzer made his controversial debut in OZ 11 with *The Anglo American Pumice Factory**, and is this issue we present selections from his unpublished book *A Sequel: Tomorrow's Not Today*. Extracts were first published in *Crawdaddy*, the amazing American Magazine of Rock, which revealed that Grove Press had "wrestled with Meltzer's book for seven months before finally turning it down because 'they didn't understand it'". It was written originally in the summer of 1965 for an undergraduate aesthetics course. The editor of *Crawdaddy* writes: "The intent of the book is to simply offer a sideways insight into the workings of rock as an art form; it is certainly the most careful, well handled approach to the subject I've ever seen".

* *For those of you who missed* [illegible] *light weight rock*

aesthetics

Bob Dylan's greatest dive into the rock 'n' roll domain, Like a Rolling Stone, represents an attempt to free man by rescuing him *from* meaning, rather than free man *through* meaning. John Lennon's two collections of writings, In His Own Write and A Spaniard in the Works, have shown his desire to denigrate all meaning and thus throw intentional ambiguity into all domains of meaning. And very definitely *all* meaning is similar, beginning with the most 'authentic and continuing down the line.

When told by Paul-McCartney about a girl he encountered with the idea that God had advised him to marry Paul, 'I was trying to persuade her that she didn't in actual fact have a vision from God, that it was . . .' George Harrison interrupted with, 'It was probably somebody *disguised* as God'. Meaning by any other name, smells about the same. John and Ringo destroy PF Strawson's argument for separation into logical and empirical primacy:

John: 'We're money-makers first, then we're entertainers.'
Ringo: 'No, we're not.'
John: 'What are we then?'
Ringo: 'Dunno. Entertainers first.'
John: 'OK.'
Ringo: "Cause we were entertainers an before we were money-makers.'

Whereas James Joyce attempted to salvage meaning from semantic chaos, John would rather attain a cool semantic oblivion, and thus has written two books intentionally inferior to James Joyce's works.

[illegible] of [illegible] McCartney's manoeuvres is to present meaning in such a role that it becomes trite. Thus is the use of 'in spite of' in a positive sense reduced to triviality in 'Yes It Is':

'Please don't wear red tonight.
Remember what I said tonight.
For red is the colour that will
make me blue
In spite of you
it's true . . .
Yes it is, it's true.'

This very spirit of the song, with its assertively positive title, presents a frightening ambiguity between arrogance and possession of a unique vulnerability. 'When I Get Home' plays upon the mere appearance of a single word, 'trivialities':

'Come on, if you please
I got no time for trivialities
I got a girl who is waiting home
for me
Tonight.
Wo-wo-wo-I
Wo-wo-wo-I
I got a whole lot of things to tell
her
When I get home.'

In the midst of apparent 'tragedy' in realising a sudden revulsion at his semi-adulterous involvement with another girl, he can hesitate to give it the meaning of 'triviality'. But the five-syllable word is so strange in such a monosyllable context that it is rendered incredibly inappropriate, and the need for meaning collapses.

In a world of such things as random values, metaphysical inconsistency, and the constant unavoidable interruption of pure aesthetic perception by random events from within and without, eclecticism is the only valid position; and other stances may be measured by virtue of their distance from the eclectic. Andy Warhol has devised one of the simplest of all schemes, the selection of a popular motif, from Troy Donahue, to floral prints, to Campbell's Soup, followed by mechanical multiple reproduction of this motif, with the consistency and inconsistency being a function of the mechanism of creation. Rock 'n' roll, however, cannot rely upon the selling power of random circumlocution of the originally acceptable motif, but turns toward the utter compression of popularly acceptable, yet eclectically arranged, images. A Little Bit Better by Herman's Hermits begins with the instrumental introduction from the the Four Seasons' Coca-Cola commercial, proceeds with the sinister spirit of the Rolling Stones' Play With Fire (of course rendered innocent by Herman's contradiction), sang with the vocal style of the Zombies, to the tune of Chuck Berry's Memphis, and in possession of a title clearly reminiscent of the recent hit by Wayne Fontana and the Mindbenders, A Little Bit Too Late. Wayne Fontana himself sounded like a clear version of the Kingsmen in his first hit, like the Searchers in his next. The Beatles have taken from visceral jazz saxophonist John Coltrane in Love Me Do, the gay Four Seasons in Tell Me Why, Larry Williams in I'm Down, and Bob Dylan and Scottish marching bands in You've

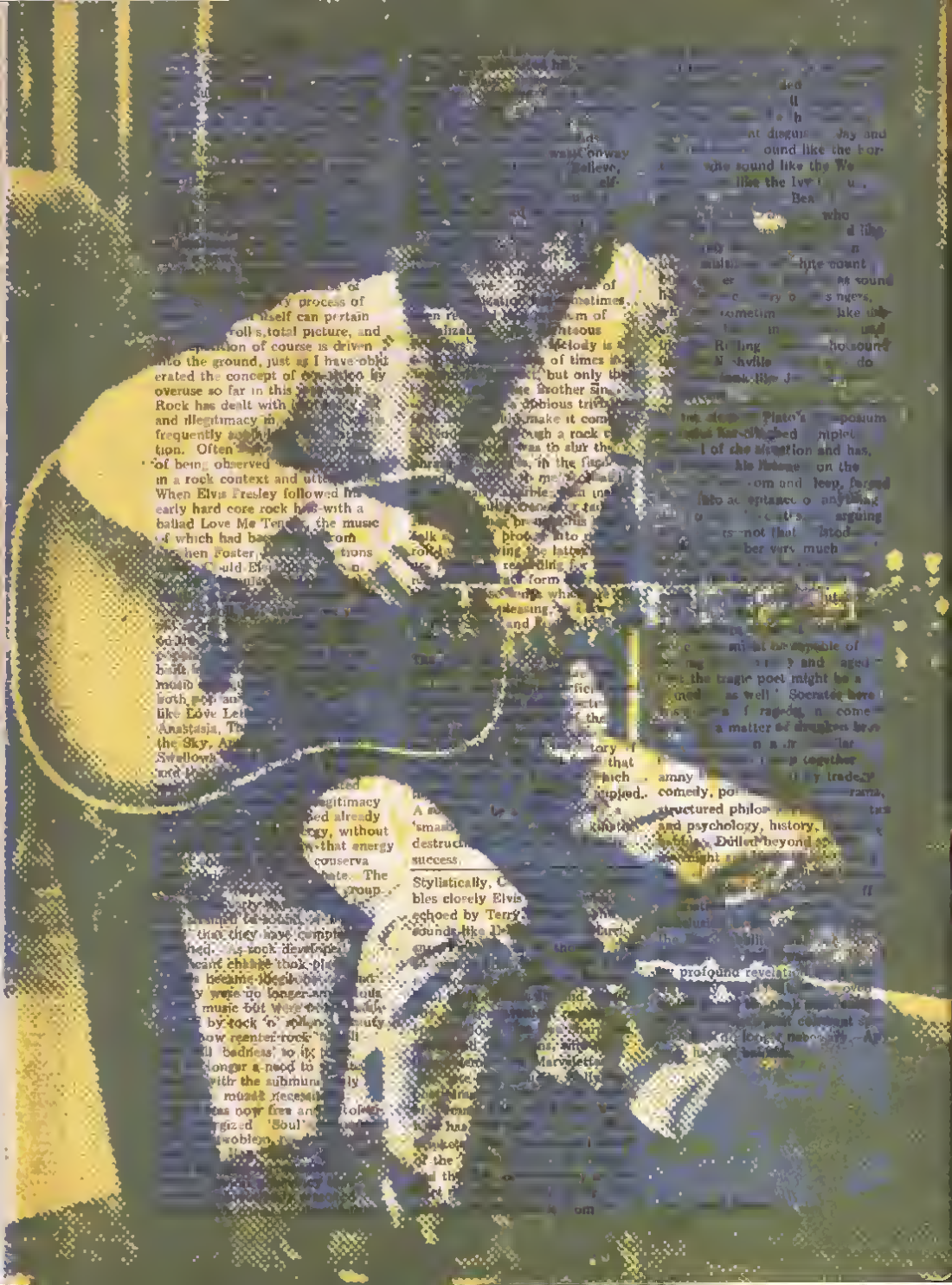
Got to Hide Your Love Away. They have used elderly African drum in Mr Moonlight, violins in Yesterday, timpani in What You're Doing and Every Little Thing, packing case in Words of Love, and unusual amplification manoeuvers in I Feel Fine and Yes It Is They have used double tracking on several records, sometimes so obviously that it can be easily noticed (in Hard Day's Night, John Lennon's harmonica line can be heard while he is singing lead vocal in I Should Have Known Better. It does not matter if part of the Beatles' formula is visible, after all, even Lennon's bathing suit is clearly visible in a bathtub scene)

Teilhard de Chardin's philosophy of education as expounded in The Phenomenon of Man is readily visible in the eclecticism of rock Just as branches of life strive for continuation, sometimes to succeed and sometimes to reach a dead end, with nature always using a multiplicity of interrelated strivings in its drive toward the Omega Point, rock 'n' roll is clearly viewable in terms of crude persistence As long as a fixture 'works' in the Allan Kaprow usage of the term, it remains in the fore-front and shouts its presence; when it ceases to work it is relegated to relative obscurity until a new context presents itself and allows for favourable reacceptance No branch can ever really become extinct if it continues to function in the memory, even dormantly, and old but undiscovered branches from both the 'within' and 'without' of things past, as Chardin uses these terms, can always appear in active functions in contemporary rock The almost forgotten 1957 minor hit by Kathy Linden, Billy, features an expectation of obscenity in its final passage

'And when I sleep . .
And when I sleep . .
I always dream of Bill'

This anxiety of waiting for the impossible use of 'sleep' in the last line is not too overtly common in rock of any period, but suddenly in the summer of 1965 it arose in Tom Jones' What's New Pussycat? Pussycat lips, pussycat eyes and other pussycat features are mentioned until, with the final verse, the singer is hesitatingly approaching something more openly sexual and finishes, 'You and your pussy cat nose'. Here is the appearance of a branch of rock with now at least two evolutionary members, a branch which I can call the 'pussycat school'. Rock has had its 'rain school' (Raindrops, Teardrops, Rhythm of the Rain, Walking in the Rain, etc), a fine eclectic grouping which is ambiguously between the inner and outer world of artistic evolution There are even flimsier branches such as the branch of all songs with 'tell' in their titles Rock has implicitly operated on this infinitude of random, eclectic evolutionary pathways, something merely suggested by Thomas Pynchon in his *V*. My categories 'pony tail rock' (the group the Pony-Tails; What Is Love? which describes this emotion as 'five feet of heaven with a pony tail'; Chantilly Lace, with its reference to the hair piece as a criterion of socio-sexual adequacy), 'fear-of-loss of-being rock' (Going Out of My Head, Remember, Dion and the Belmonts' absolutely obscure I Can't Go On Rosalie) and 'march rock' (Little Peggy March, the heat of I'll Never Dance Again; the tympani of Every Little Thing, Calendar Girl, which declares, March, I'm gonna march you down the aisle) are as valid as such categories as 'folk rock', 'Motown rock', or even rock which legitimately renders human-experience' or 'that-which-consistently-conforms-to-the-standards-of-classical music rock'

At the same time rock has transcended any difficulties encountered in the sociology of knowledge Because it is so wantonly eclectic, any moment's linear connections can bear contradictory relationships to those of the next without difficulty I Can't Stop Loving You has succeeded I've Had It, Tequila had led to Too Much Tequila, and Eve of Destruction and Dawn of Correction have appeared almost concurrently William James has seen the impossibility of viewing philosophical contructs separate from the temperament which has led to them, rock has never for a second viewed the construct and temperament as anything but the same phenomenon, or noumenon for that matter. Quine has noted, 'The unit of empirical significance



All states are police states. But some societies disguised the fact much better than others, above all Britain and North America (the area of 'Anglo-Saxon democracy' in its different forms). Now, the disguise is wearing thin

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The battles of Chicago and Grosvenor Square have made the biggest holes in it. But the evidence accumulates every day that these were not brutal accidents, that the old garment can not be sewn up around them — that they were instead symptoms of profound irreversible social change. The mystification was founded on a social consensus which is very rapidly deteriorating beyond repair in affect. society was held together by an ideological and moral cement which made police-type force secondary. And this physical force simply grows in importance as the cement rots away.

The most obvious expression of the change is simply growing consciousness of the fuzz as a social fact and some sort of social problem (which in Britain naturally takes the form of dismay that coppers aren't as wonderful as they used to be). But it has already been registered culturally in a very striking way. No fewer than three movies this year present an image of the police almost unrecognizably different from that dear to American and British cinema in the past: Don Siegel's *Madigan*, Gordon Douglas's *The Detective* and a British film Douglas Greene's *The Strange Affair*.

The consensus worked by keeping us convinced that on the whole the police was good. It was the upright guardian of an acceptable social structure. The bent cop is a familiar figure in Hollywood convention but the whole point lay in contrasting him to the honesty of the force to incorruptible superiors. The common theme of these new films is, by contrast, that the whole force is bent and corrupt in some way, because it serves a corrupt social order. Instead of showing corrupt individuals in a wholesome system, they show would-be honest individuals in a system so corrupt that they cannot survive it.

Madigan is much the weakest of the three films, although by the best-known director, Don Siegel. A season of his films was running at the NFT when *Madigan* appeared, which included the first rate *Baby Face Nelson* (1957), *The Line-Up* (1958) and *The Killers* (1964). *Madigan* is much poorer than any of these but does at least raise a more interesting question than any of them.

Dan Madigan (Richard Widmark) is a semi-corrupt New York detective: he lives on what is called police discount' (hand-outs) but has never actually 'sold out' a job, as his complacent superiors put it. But they have nothing to be complacent about, we learn. Police Commissioner Russell (Henry Fonda) is having a furtive affair with a married member of the Womans League against Juvenile Delinquency and his Chief Inspector Kane (James Whitmore) is bent in half trying to protect his bent son. Patrolman Kane, who just can't live on his salary, Russell has a high reputation as the soul of uprightness. Nevertheless, he bends over double too, to shield Kane and Madigan. He says of Madigan: 'I always feel he's out there doing something I'd rather not know about.' Yet at the climax, when the cops go in after the crazed killer, he can say: 'Be careful, Madigan. Good detectives are hard to come by.'

Thus, everyone is corrupt, from patrolmen to Commissioner. And the system only works by everyone protecting everyone else. But though Siegel discloses this completely bent universe for us, he is absolutely unable to explore its contradictions. More at home with violence (the keynote of his best films) than with the sociological insight which the theme demands, he founders hopelessly back into conventionality. Everyone's rotten, he suggests, but it doesn't matter because everyone is also OK at heart: the corruption is superficial. When the fuzz comes face to face with the real enemy, everything shifts back on to the familiar terrain of cops-and-robbers. Madigan becomes a hero, Russell becomes human, and even the bitchy Mrs. Madigan (Inger Stevens) finds she can't bring herself to screw the other man.

However, one must accord the film some credit for its extraordinary *ugliness*: Siegel's ageing heroes, brought constantly into lined close-up, and the grainy brutalism of many scenes, accord better with the theme than the sagging story line.

But *The Detective* takes the theme—almost—to its logical conclusion. Joe Leland (Frank Sinatra) is another New York cop occupying a middling position in the police hierarchy. Like both the heroes of the other films, The film traces the whole story of his investigation of the murder of a wealthy homosexual and is most renowned for the boldness of the dialogue, where penises, spunk and screwing are spoken of fairly casually. But it is another boldness which is really interesting.

Leland's father and grandfather were both cops, and he struggles to keep straight. He represents the old cinema tradition of the honest policeman. His investigation of the murder is really the analysis of the different corrupting pressures to which he is exposed, and the ambiguous success of the search is really his final recognition that the pressures are irresistible and his decision to leave the force. The honest cop now becomes a thing of the past.

The film shows police corruption as having three main aspects. First of all, it is a highly bureaucratic institution torn by a ceaseless unscrupulous scramble for promotion. Leland gets his promotion to Lieutenant by sending the wrong man to the chair, against his inner convictions. Then, when he finds a subordinate using Nazi techniques to extract a confession, he is powerless to protest because it reminds him of what he has already done. Secondly, the policemen are riddled with the petty bourgeois prejudices of outside society, in a peculiarly crude and rigid form: this is conveyed vividly by their attitudes to the homosexual milieu shown in the film. Leland fights a lone losing battle for tolerance. Thirdly, the police are helpless before the massive political and financial pressures of an outside society which is itself totally rotten. When some agitators are arrested, Leland remarks angrily that the

rbage can and make the eventual plosion that much worse Then the ocking truth of the crime emerges The rderer was a respected pillar of society, iro had preferred to commit murder—and en suicide—rather than be known as a mosexual and have his life ruined by the le prejudices of his bourgeois environment And he was also the centre of a vast roperty swindle with vested interests in etto housing in which half the city's per crust participated

Thus, Leland succeeds in exposing the eal villains An older type of detective ve would have ended on a brassy iumph of justice fanfare at this point But Leland realises that there is no triumph The ndle will be back in operation again in x months, whatever happens It is society The police force he believed in is there to rotect and foster its corruption not to ure it He quits saying that there are some ttles one can't fight here but without king clear what they are or how he will fight them Played with convincing dignity y Sinatra Leland is the conventional Hollywood hero figure in a fallen world, a niverse whose values have collapsed and ft him alone

Madigan told us that cops are corrupt t that it didn't matter too much as they re all good guys underneath (if even turns out that a negro preacher's son wasn't roughed up when under suspicion of sexual assault!) *The Detective* says that this corruption is only the logical expression of a hopeless social system, hence the remaining good guy in the world has to pull out

However (there is still a faint trace of Hollywood optimism in the existence of this one good guy One can understand how he could hope survived so long—what would really happen to an officer who knocked colleagues down every time he saw them being nasty but anyway one crusader is left determined to keep on trying Americans have conserved that much faith in their country [illegible] the British are not [illegible] there [illegible] Hollywood [illegible] no [illegible] and no [illegible] at all for anyone

The Strange Affair [illegible] PC Strange [illegible] Sergeant Pierce

Madigan and Leland in the other films Pierce is a gritty, angular figure who has made a fetish of police honesty and consequently detests those who are dishonest There's nothing in this world more despicable than a bent copper! he warns P C Strange He particularly hates one successful gangster who was formerly a bent copper and is now in the heroin trade P C Strange is a novice constable who has failed his University exams and naively 'wants to do something useful for society and that sort of thing'

The film follows the disillusionment and downfall of both men, but unlike Leland they do not survive catastrophe Pierce ends up mad rambling on helplessly about God and the sins of young folk, and Strange is jailed for planting false evidence on a suspect In other respects there is a remarkable parallelism between the films *The Strange Affair* translates *The Detective's* critique of the police integrally into British terms Certain conversations and attitudes echo one another almost word for word for instance Leland's talk with Curren in the police cafe and Pierce's talk with Evans in the washroom at New Scotland Yard

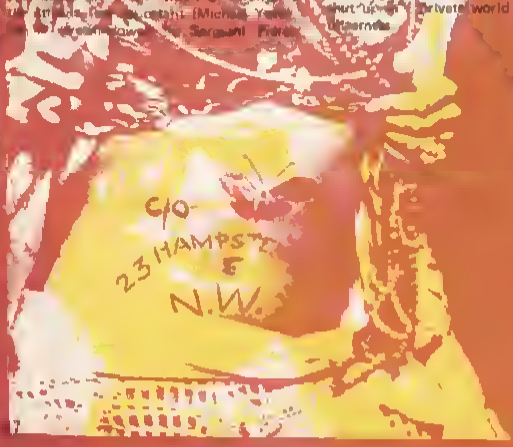
However the British film is—at its best—both more subtle and much better [illegible] than either *The Detective* or *Madigan* Take the theme of police [illegible] Greene manages to convey the essence of this and also the central dilemma of Sergeant Pierce in one short, brilliant episode When Pierce returns to New Scotland Yard and gets out of his car in the parking lamp two superiors are looking down on him, framed stiffly in an opening with the building looming darkly behind them [illegible] rebuked for having failed to [illegible] out Now he has to go [illegible] and [illegible] in, so that the [illegible] [illegible] From their attitude [illegible] probationers, we gather that his over earnest enthusiasm, his anxiety to be a [illegible] sword of justice makes him a [illegible] of [illegible] the organisation, that he is disliked and persecuted [illegible] as he hurries awkwardly up the ramp [illegible] shutting out the sky [illegible] he already appears [illegible] as a man alone [illegible] private world of conspiracy and [illegible]

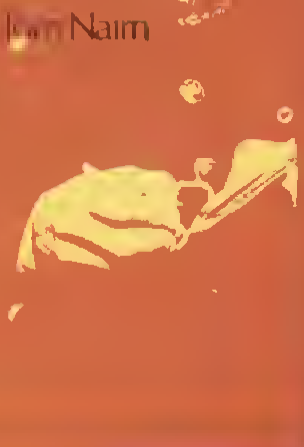
routine talent of Douglas and Siegel very obvious And he is helped both by a very good musical score by Basil Kitchin (*The Detective* is burdened by the conventional noises of Jerry Goldsmith) and by a marvellous acting performance from Jeremy Kemp as Pierce Unfortunately at his worst he is a lot worse than either of the other two The weak bits of *The Strange Affair* are precisely those singled out by most critics as constituting the film's main interest

All three films counterpoint their view of the police with a story of the central characters' private lives Here, *The Detective* comes off best with a relatively creditable version of that other great American figure, the nymphomaniac Greene lets himself be betrayed by the swinging-scene mythology into a picturesque vision of a Hampstead nymph and her pornographer guardians as anyone who glanced at the reviews knows they make a blue film of P C Strange in bed with their ward This is the same trendy terrain which proved so disastrous in Greene's last film *Sebastian*

Still, the flimsiness of these parts of *The Strange Affair* is outweighed easily by its [illegible] his vision of a London half ruins and half raw novelty which underlines the [illegible] toughness of the buzz, its accurate register of the British class hierarchy, both inside the police and in its relationship to the public the scenes at the Westland Helicopter, where Pierce's desperation is set [illegible] the arrival of the white-robed oriental sage and his crowd of devotees the quietly convincing picture of the police crusade against young drugs and sex One can leave the last word to the script [illegible] Strange and another copper crossing [illegible] Hill street, at the same place we saw them previously, on their first patrol, when they knew nothing about it now Strange has begun to understand I thought I was going to defend the [illegible] order against the incursions of [illegible] and anarchy, he intones, mimicking the kind of voice which later sentenced him to two years inside 'Well, he goes [illegible] 'that's all about to rubbish, isn't'

Ian Nairn






THESE ARE THE DAYS MY FRIENDS..
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